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# CHRIST SET FORTH

<i>In his</i>	{	Death,	<i>As the</i>	{	CAUSE
		Resurrection,			<i>of Justification.</i>
		Ascension,			
		Sitting at Gods			OBJECT
		right hand,			<i>of Justifying</i>
		Intercession.			<i>Faith.</i>

Upon ROM. 8. VER. 34.

*Eliz* TOGETHER WITH *Williams*  
A TREATISE  
DISCOVERING  
The Affectionate tender-  
ness of CHRIST'S HEART  
now in *Heaven*, unto  
*Sinners on Earth.*

By THO: GOODWIN, B.D.

*The third Impression Corrected.*

L O N D O N,  
Printed for Robert Dawlman, 1653.



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## TO THE READER.



That the scope of this treatise it  
self is, the Title-page and the  
Table that follows, wil suffici-  
ently inferm you: I shall only  
here acquaint you With what  
was mine in a few words. I have by long expe-  
rience obserued many holy and pretious souls,  
who have clearly & wholly given up themselvs  
to Christ, to be saved by him his own way; And  
who at their first conversion (as also at times  
of desertion,) have made an entire and imme-  
diate cloze with Christ alone for their Justifi-  
cation, who yet in their ordinary course & way  
of their spirits, have bin too much caried away  
with the Rudiments of Christ in their owne  
hearts, & not after Christ himself: The stream  
of their more constant thoughts and deepest in-  
tentions rüning in the chanel of reflecting upon  
and searching into the grations dispositions of  
their own hearts, so to bring down, or to raise  
up (as the Apostles words are, Rom. 10. 8.) &  
so get a sight of Christ by them Whereas Christ  
himselvs is nigh them (as the Apostle there  
speaks) if they would but nakedly look upō him-  
self through thoughts of pure and single faith.  
And although the use of our own graces by

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To the Reader:

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way of sign & evidence of Christ in us be allowed us by God, & is no way derogatory from Christ, if subordinated to faith; and so as that the heart be not too inordinate & immoderate in poring too long or too much on them, to fetch their comfort from them, unto a neglect of Christ: yet as pleasures that are lawful, are unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them, so as to dead the heart, either to the present delighting in God, or pursuing after him with the joynt strength of our souls, as our only chiefest good: so an immoderate recourse unto signs, (though barely considered as such) is as unwarrantable, when thereby we are diverted and taken off from a more constant actual exercise of daily thoughts of faith towards Christ immediatly, as he is set forth to be our righteousness; either by the way of Assurance, (which is a kinde of enjoyment of him) or Recumbency & renewed Adherence in pursuit after him.

And yet the minds of many are so wholly taken up with their own hearts, that (as the Psalmist saies of God) Christ is scarce in all their thoughts: But let these consider what a dishonour this must needs be unto Christ, that his train and favorites (our graces) should have a fuller Court & more frequent attendance from our hearts then himselfe, who is the King of Glory. And likewise what a shame also it is  
for



To the Reader.

ting our selves in them, or this their testimony, and being afresh (upon this encouragement) to act faith upon Christ immediately with a redoubled strength: If thus (I say) we make such evidences to be subservient onely unto faith, (whilst it makes Christ its Alpha & Omega, the beginning and the end of all) this wil be no prejudice at all to Christs glory, or the workings of faith it self: for by this course the life of faith is still actually maintained, & kept upon wing in its full ure, & exercise towards Christ alone for justification. Whereas many Christians do habitually make that only but as a supposed or taken for granted principle, which they seldom use, but have laid up for a time of need: But actually live more in the view and comfort of their own graces, and the gracious workings thereof in duties towards Christ.

The reason of this defect among many other I have attributed partly to a Barrenness (as Peters phrase is) in the knowledge of the Lord Jesus Christ, & of such things revealed about him, as might be matter for faith to work and feed upon: As also to a want of skil (whilst men want assurance) to bend and bow, & subjugate to the use of a faith of meer adherence, all those things that they know & hear of Christ as made justification unto us. It being in experience a matter of the greatest difficulty, (& yet certainly most feasible & attainable)

able) for such a faith, as can yet only rely & cast it self upon Christ for justification, yet rightly to take in, and so to make use of all that which is or may be said of Christ his being made righteousnesse to us, in his Death, Resurrection, &c. as to quicken and strengthen it self in such acts of meere Adherence, untill Assurance it self comes, for whose use and entertainment all such truths lie more faire and directly to be received by it. They all serve as a fore-right wind to assurance of faith, to fill the sails thereof, and carry it on with a more full and constant gale, (as the word used by the Apostle for Assurance imports) whereas to the faith of a poore recumbent, they serve but as a half-side-wind, unto which yet, through skil, the sails of such a faith may be so turned & applied towards it, as to cary a soul on with much ease & quietnes unto Christ, the desired Haven; It notwithstanding waiting all that while, for a more fair and full gale of assurances in the end.

Now to help or instruct believers in that later, namely, the use of such a skill, is not so directly the drift of this Treatise, I having reserved that part (if God assist me and give leisure, and this find acceptance) unto another about the acts of justifying Faith, wherein this art now mentioned is to be the main scope. That which I have here endeavoured, is, to set forth to all sorts of believers (whether they have assurance or not) Christ as hee is the object of our faith as justifying

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To the Reader.

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Risying, and as the cause of justification to us ;  
& so I send forth this as a premise and preparatory to that other. And to that purpose I have run over some few Articles of our Faich or Creed, as I found them put together in one bundle by the great Apostle, namely Christ, in his Death, Resurrection, Ascension, Sitting at Gods right hand, & Intercession, & have handled these no further, then as in all these he is made Justification unto us, therein having punctually kept unto the Apostles scope. By all which you may (in the mean time) see what abundant provision God hath laid up in Christ (in the point of justification) for all sorts of believers to live upon: Every thing in Christ, whatsoever he was or whatsoever he did, with a joynt voyce speaking justification unto us. You may see also that God hath in Christ justified us over and over; and thereby come to discern what little reason you have to suffer your hearts to be carried aside to other comforters, & so be spoiled & bereft of these more immediatly prepared, and laid up for us in Christ himself. To have handled all these considerations, which his obedience unto death affords unto the justification of a beleever, and his comfort therein, in this small tractate, would have made that part too disproportioned to the rest : it alone deserves, & will require a distinct Tract, which therefore I have cast into another method ; and so in this Treatise have toucht only upon what may for the present

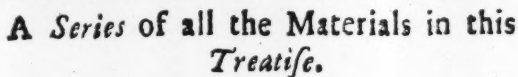


## To the Reader.

present be sufficient to furnish that part, to keep company with its fellows. Only when I had thus presented Christ along from his Death, Resurrection, and Ascension, unto his Sitting in Heaven, & there performing that great part of his Priesthood, the work of Intercession, I judged it both homogeneous to all these, & conducing to the greater encouragement of believers in the exercise of their faith, to subjoyn that other Treatise, How Christs Heart now he is in heaven stands affected to us sinners here below. And a better token, (take the Argument it self, if I could have fully represented it) how to present unto his Spouse I know not, then a true character of her husbands heart now he is in glory: And (but for method sake) I would have placed it first, it being more suited to vulgar capacities, whose benefit I aime at. Now in that discourse I confess I have not aimed to keep so strictly unto the matter of justification only, as in the other I have done; But have more generally discussed it, & shewn how his heart stands towards us, under all sorts of infirmities whatsoever, either of sin, or misery, yet so as it wil serve for the matter of justification also. The Father of our Lord Jesus Christ, grant us according to the riches of his glory, that Christ may dwell in our hearts by faith, and that we may know the love of Christ, which passeth knowledge.

Amen.

THO: GOODWIN.



*A generall Introduction to the whole: Christ the  
Object of Justifying Faith.*

**CHAPTER. 1.** The scope of the words; That they were Christs originally. Christ the highest example of beleeving. Encouragements to our faith from thence.

CHAP. II. The scope and argument of this whole Discourse.

**CHAP. III. Directions to Christ as the Object of Faith:**

Christ in his DEATH the Object and support of Faith for Justification.

CHAP. I. How not Christs Person simply, but  
Christ as *Dying* is the object of faith as *Iustifying*.

**CHA P. II.** That faith is principally to look unto the end and intent of God and Christ in his sufferings; namely, that sinners might have forgiveness.

**CHAP. III. The ENCOURAGEMENTS**  
or matter of triumph that Christs death affor-  
deth unto faith in point of justification.

Christ in his Resurrection the object and support of  
faith in point of Justification.

**CHAP. I.** Two generall heads propounded :  
That Christ's } Is an EVIDENCE of Justifi-  
Resurrection } Hath an INFLUENCE into cation.

### I. *An Evidence.*

## *The Contents.*

*Christs Resurrection a visible signe that God is satisfied by his death.*

**2. Hath an Influence.**

*Though the matter of our Iustification be the price of Christs Death, yet the act of pronouncing us righteous depends on Christs Resurrection.*

**CHAP. II.** How Christ sustained a double Relation.

**CHAP. III.** The EVIDENCE of Justification which Christs Resurrection affords to Faith, explained.

**CHAP. IV.** The INFLUENCE that Christs Resurrection hath into our Justification.

**CHAP. V.** How Christs representing us as a common Person in his Resurrection, hath an Influence into our Justification.

**CHAP. VI.** How our Faith may from hence raise matter of Triumph for its Justification. Together with an explanation how we are justified by Faith, although justified in Christ at his Resurrection.

**CHAP. VII.** How all this, both our justification at Christs Resurrection, and the support of our faith therefrom, are sealed up to us in Baptisme.

### **SECT. IV.**

*Faith supported by Christs being at Gods right hand.*

**CHAP. I.** A connexion of this third Head with the two former. Two things involved in it:  
1. Christs Ascension. 2. Christs power and authority in Heaven.

**CHAP. II.** What Evidence for our justification, Christs Ascension into Heaven affords unto our faith.

**CHAP. III.** What Evidence Christs Sitting at Gods  
right hand.

## *The Contents.*

Gods Right hand (he having been our Surety,) affords to our faith for Justification.

**CHAP. I V.** What influence Christs Ascension hath into a beleivers non-condemnation.

**CHAP. V.** What influence Christs Sitting at Gods Right hand hath into our justification.

### **S E C T. V.**

*The Triumph of Faith from Christs Intercession.*

**CHAP. I.** A connexion of this with the former. And how this addes a further support to faith.

**CHAP. I I.** The concurrency of influence Intercession hath into our salvation, *explained.*

**CHAP. I I I.** The speciall *peculiar influence* that Intercession hath into our Salvation and Justification; And the *Reasons* why God appointed it to be added unto all the former.

**CHAP. I V.** The great *security* that our faith may have for our Justification, from Christs interceding for us.

**CHAP. V.** The powerfull Influence into our Salvation, and *prevalency* which Christs *Intercession* hath with God for us.

**CHAP. V I.** The righteousness of the cause he pleads, and that in justice. And how forcible the cry of his blood is, especially himselve appearing to intercede with it.

**CHAP. V I I.** The absoluteness of Christs power, he being able to do what ever he askes of his Father.

**CHAP. V I I I.** The graciousnesse of the Person with whom Christ intercedes.

**CHAP. I X.** He intercedes with him who is our Father also.

**CHAP. X.** Some encouragements unto weak beleivers, from Christs *Intercession*; out of Heb. 7. 25.

### **S E C T.**



S E C T. I.  
S H E W I N G B Y W A Y  
of I N T R O D U C T I O N , that  
C H R I S T is the E X A M P L E  
and O B J E C T of *Justifying Faith.*

R O M. 8. 34.

*Who is he that condemneth? It is Christ that dyed; yea rather, that is risen againe, who is even at the right hand of God, who also maketh intercession for us.*

C H A P. I.

*The scope of these words: that they were Christs originally. Christ the highest example of Believing. Encouragements to our faith from thence.*



*These words are a triumphing challenge, uttered by the Apostle in the name of all the [Elett;] for so he begins it in the 33. v. foregoing, Who shall lay any thing to the charge of Gods.*

Gods [Elect?] It is God that justifies. And then follow these words, *Who shall condemn?* (namely, Gods elect.) *It is Christ that dyed, &c.* This challenge we finde first published by Jesus Christ himself, our only Champion, *Esay 50.* (a Chapter made of, and for Christ) *ver. 8.* *He is neere that justifies me, who will contend with me?* They were Christs words there, and spoken of Gods justifying him; and these are every Believers words here, intended of Gods justifying them. Christ is brought in there uttering them as standing at the High Priests Tribunal, when they spat upon, and buffeted him, as *ver. 45.* when he was condemned by Pilate, then he exercised this faith on God his Father, *He is neere that justifies me.* And as in that his condemnation he stood in our stead, so in this his hope of his Justification he speaks in our stead also; and as representing us in both. And upon this the Apostle here pronounces, in like words, of all the Elect, *It is God that justifies, Who shall accuse?* Christ was condemned, yea, hath dyed, *Who therefore shall condemn?* Loe here the communion wee have with Christ in his death and condemnation, yea, in his very faith: if he trusted in God, so may we, and shall as certainly be

be delivered. *Observe* we first from hence by way of *premise* to all that follows,

*That Christ lived by faith as well as we do.*

In the first of *John* ver. 16. we are said to receive of his fulnesse grace for grace: that is, Grace answerable and like unto his; and so (among others) *Faith*.

For Explication hereof.

First in some sense he had a *faith* for justification like unto ours, though not a justification through faith, as we have. He went not, indeed, out of himselfe, to rely on another for righteousness, for he had enough of his owne (he being *The Lord our righteousness*: ) yet he beleeveth on God to justify him, and had recourse to God for justification: *He is neere* (saies he) *that justifies me.* If he had stood in his owne person meerly, and upon his own bottome only, there had been no occasion for such a speech; and yet consider him as he stood in our stead, there was: for what need of such a justification, if he had not beene some way neer a condemnation? He therefore must be supposed to stand here (in *Esay*) at Gods Tribunal, as well as at *Pilates*, with all our finnes upon him: And so the same



same Prophet tells us *Chap. 53. 6. God made the iniquities of us to meet on him.* He was now made *sin*, and a *curse*, and stood not in danger of *Pilates* condemnation only, but of Gods too, unless he satisfied him for all those finnes. And when the wrath of God for sinne came thus in upon him, his faith was put to it, to trust and wait on him for his justification, for to take off all those finnes, together with his wrath from off him, and to acknowledge himselfe satisfied, and him acquitted. Therefore in the 22. *Psal.* (which was made for Christ when hanging on the Crosse, and speakes how his heart was taken up that while) he is brought in as putting forth such a faith as here we speake of, when hee called God, his God, [*My God, my God*] then, when as to his sense, he had forsaken him, [*why hast thou forsaken me?*] Yea, he helped his faith with the faith of the Fore-fathers, whom upon their trust in him God had delivered: *Our Fathers* (saith he) *trusted in thee: they trusted and thou didst deliver them:* Yea, at the 5. v. we find him laying himself at Gods feet, lower then ever any man did, [*I am a worm*] (saies he) (which every man treads on, and counts it a matter of nothing for to kill) [*and no man*]

as it followes; and all this because he bare our sins. Now his deliverance and justification from all these, to be given him at his resurrection, was the matter, the businesse he thus trusted in God for, even that hee should rise againe, and be acquitted from them. So *Psal. 16.* (a Psalm made also for Christ, when to suffer, & to lie in the grave) *ver. 8 9, 10.* *The Lord is at my right hand, I shal not be moved: Therefore my heart is glad, my flesh also resteth in hope, Or (as in the Originall) [dwels in confident sureness] thou wilt not leave [my soul] in hel, that is, under the load of these sins; and thy wrath laid on me for them) neither wilt thou suffer thy holy One (in my body) To see corruption.* This is in substance all one with what is here said in this one word. *He is neer that [justifies] me,* for Christs Resurrection was a justification of him, as I shall hereafter shew.

Neither 2. did he exercise faith for himself only, but for us also; & that more then any of us is put to it, to exercise for himself: for he in dying, & emptying himself, trusted God with the merit of all his sufferings aforehand, there being many thousands of souls to be saved thereby a long while after, even to the end of the world. He dyed and be-  
trasted al that stock into his Fathers hands,  
to

those for whom he dyed should have need. And this is a greater trust (considering the infinite number of his elect, as then yet to come) then any man hath occasion to put forth for himself alone. God trusted Christ before he came into the world, and saved many millions of the Jewes upon his bare word: And then Christ, at his death, trusts God againe as much, both for the salvation of Jewes and Gentiles, that were to believe after his death. In *Heb. 2. 12, 13, 14, 15.* it is made an Argument, that Christ was a man like us, because he was put to live by faith like as we are (which the Angels doe not) and to this end, the Apostle brings in these words prophesied of him, as spoken by him of himselfe, [*I will put my trust in him*] as one prooffe that he was a man like unto us. Now for what was it that he trusted God? By the Context it appeares to be this, that he should be the salvation of his *brethren and children*, and that he *should have a seed and a generation to serve him*, and raise up a Church to God to praise him in. For this is made his confidence and the issue of his sufferings in that fore-cited *Psal. 22.* from v. 22. to the end.

How should the consideration of these things

things both draw us on to faith, and encourage us therein, and raise up our hearts above all doubtings and withdrawings of spirit in believing ! For in this example of Christ wee have the highest instance of believing that ever was. He trusted God (as we have seene) for himselfe, and for many thousands besides, even for all his elect; and hast not thou the heart to trust him for one poore soule ? Yea Christ thus trusted God upon his single Bond ; but we for our assurance, have both Christ and God bound to us, even God with his surety, Christ, (for he is Gods Surety as well as ours.) A double Bond from two such Persons, whom would it not secure ? If God the Father and God the Son thus mutually trusted one another for our salvation, whom would it not induce to trust them both, for ones owne salvation, when as otherwise they wust be damned that will not ? 1. This example of Christ may teach and incite us to beleve : For did Christ lay downe all his glory, and empty himselfe, and leave himselfe worth nothing, but made a Deed of Surrendring all he had into his Fathers hands, and this in a pure trust that God would *justifie many by him*, (as it is in *Esay 53.*) and shall not

we lay downe all we have, and part with  
 whatever is dear unto us before hand, with  
 the like submission, in a dependance and  
 hope of being our selves justified by him.  
 And withall 2. it may encourage us to be-  
 lieve: Hast thou the guilt of innumerable  
 transgressions comming in, and discouraging  
 thee from trusting in him? Consider but  
 what Christ had, (though not of his own:  
 Christ was made (as Luther boldly (in this  
 sense that we speake of him) speakes) the  
 greatest sinner that ever was; that is, by  
 imputation: for the sins of all Gods cho-  
 sen met in him: And yet he trusted God to  
 be justified from them all, and to be raised  
 up from under the wrath due of them.  
 Alas, thou art but one poor sinner, and thy  
 faith hath but a light and small load laid  
 upon it, namely, thy owne finnes, which to  
 this Summe he undertooke for, are but as  
 an unite to an infinite number: God laid  
 upon him the iniquities of us all. Christ trust-  
 ed God for his owne Acquittance from the  
 finnes of all the world, and when that was  
 given him, he yet againe further trusted  
 him, to acquit the world for his satisfacti-  
 on sake.

*Christ  
 trusted  
 God for  
 his own*

But thou wilt say, Christ was Christ, one  
 personally united to God, and so knew  
 that

ect.

## ect. 1. Christ, the example of Faith. 9

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hat he could satisfie him; but I am a sinfull  
 nan. Well, but if thou beleevest, and so  
 art one of those who art one with Christ,  
 when Christ speaking these words in the  
 name both of himselfe and of his Elect, (as  
 hath been shewed) thou hast the very same  
 ground to utter them that he had, and  
 all that encouraged him, may embolden  
 thee, for he stood in thy stead. It was on-  
 ly thine, and others sins that put him in any  
 danger of condemnation; and thou seest  
 what his confidence before-hand was, that  
 God would justifie him from them all:  
 And if he had left any of them unsatisfied  
 for, he had not been justified; and withall  
 in performing his own part undertaken by  
 him, he performed thine also, and so in  
 his being justified, thou wert justified also:  
 His confidence then, may therefore be thine  
 now: only his was in and from himselfe, but  
 thine must be on him: yet so, as by reason  
 of thy communion with him in his both con-  
 demnation and justification, thou mayst take  
 and turne all that emboldned him to this  
 his trust and confidence, to embolden  
 thee also in thine, as truly as he did for  
 himselfe. Yea in this thou hast now a far-  
 ther prop and encouragement to thy faith,  
 then he had; for now (when thou art to  
 beleeve)

Elect

belceve) Christ hath fully performed the satisfaction he undertook; and we now see *Jesus crucified, acquitted, yea crowned with glory and honour, as the Apostle speaks: But he, when he took up this triumph, was (as Esay here foretold and prophecyed of him) but as then entring upon that worke. The Prophet seeing the day of his arraignment and Agony utters these words as his; shewing what thoughts should then possesse his heart, when Pilate and the Jews should condemne him, and our sins come in upon him, God is neere that justifies me, who therefore shall contend with me? But now this comes to be added to our challenge here, that Christ HATH dyed, and is also risen againe; that he WAS condemned and justified, who therefore shall condemne? may we say, and say much more.*

*A Doctrin* But thou wilt yet say, He knew himselfe to be the Son of God, but so do not I. Well, doe thou but cast thy selfe upon him, to be adopted and justified by him, with a giving up thy soule to his saving thee his owne way, and (though thou knowest it not) the thing is done. And as for that (so great and usuall) discouragement unto poor souls from doing this, namely, the greatnesse and



and multitudes of sins, this very example of his faith, and the consideration of it, may alone take off, and help to remove it, more than any I have ever met with: for He in bearing the sins of his Elect, did beare as great and infinitely more sins than thine, yea all sorts of sins what ever, for some one of his Elect or other, (for he said upon it, that *All* (that is all sorts of) *sins shall be forgiven unto men*, (and therefore were first borne by him for them) and yet you see how confident afore-hand he was, and is now clearly justified from them all: And by vertue of his being justified from all sorts of sins, shall all sorts of sinners in and through him be justified also: and therefore why mayst not thou hope to be from thine? certainly for this very reason our sins simply and alone considered can be supposed no hinderance.

Thus we have met with one great and generall encouragement at the very Portall of this Text, which comes forth to invite us ere we are entred into it, and which await upon us throughout all that shall be said, and have an influence into our faith, and help to direct it in all that follows.

## CHAP. II.

*The Scope and Argument of this Discourse, th  
is either Direction to Christ as the Ob-  
ject of Faith, or Encouragement to Be-  
leevers from all those particulars in Christ &c  
mentioned in the Text.*

**F***Aith* and the supports of it, or rather *for  
Christ*, as by his *Death* and *Resurrecti-  
on*, &c. he is the foundation of *Faith*, and  
the cause of our Justification, is the maine  
subject of these words: All which there-  
fore to handle more largely, is the intended  
subject of this Discourse. And therefore  
as we have seen *Christs faith for us*, so now  
let us see what *our faith* is to be towards  
*him*: Only take this along with you, for a  
right bounding of all that followes; That  
*the Faith* (the object and support of which  
I would discourse of) is only, *Faith as ju-  
stifying*; for Justification was properly here  
the matter of *Christs faith for us*, and is al-  
so answerably here held forth by *Paul*, as  
that faith which *Beleevers* are to have on  
*him*. Now faith is called *justifying*, only as it  
hath *Justification* for its object, and as it  
goes out to *Christ* for Justification: So that  
all that shall be spoken must be confined to  
this

this alone, as the intendment of the Text.  
And concerning this, the Text doth two  
se, things,

1. It holds forth Christ the object of it,  
[who shall condemn? [Christ] hath dyed,  
&c.] And he being the sole subject of those  
four particulars that follow, as encour-  
agements to faith, must needs be there-  
fore the object here set forth unto our  
faith.

In Christ we have here all those foure  
things made matter of triumph to Belie-  
vers, to assure them they shall not be con-  
demned, but justified. In that

Christ	{	1. Dyed,
		2. Rose againe.
		3. Is at Gods right hand.
		4. Intecedes.

So that (for the generall) I am to doe  
two things: and therein I shall fulfill the  
Texts scope.

1. Direct your faith to Christ, as to its right  
object.

2. To encourage your faith, from these se-  
verall actions of Christ for us, and shew how  
they all containe matter of triumph for  
faith in them, and also teach your faith  
how to triumph from each of them, and  
herein I am to keep close to the argument

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pro-

propounded, namely, *Faith as justifying* ; or to shew how faith seeking justification in *Christ*, may be exceedingly raised from each of these particulars, and supported by them, as by so many pillars of it. So as although *Christs* Death, Resurrection, &c. may fitly serve to encourage our faith in many other acts it useth to put forth (as in point of Sanctification to be had from Christ, into which his Death and Resurrection have an influence) yet here we are limited to the matter of Justification only, [*It is God that justifies, who shall condemn, seeing Christ hath dyed?*] and herein to shew how his Death, Resurrection, &c. may, and doe afford matter of comfort and triumphing in point of justification from all these. And thus you have the summe of these words, and of my scope in this ensuing Treatise.

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CHAP. III.

*First, Directions to Christ as the object of faith. How in a threefold consideration Christ is the object of Justifying faith.*

**B**UT ere I come to encourage your Faith from these, let me first direct and point your faith aright to its proper and genuine object, *Christ*. I shall doe it briefly, and onely so far as it may be an Introduction to the Encouragements from these four particulars, the things mainly intended by me.

1. Christ is the object of our faith, in a joynt commission with God the Father.

2. Christ is the object of faith in opposition to our own Humiliation, or Graces, or Duties.

3. Christ is the object of faith, in a distinction from the Promises.

First, Christ is the object of faith, in joynt commission with God the Father. \*

So here, *It is God that Justifies, and Christ that dyed*: They are both of them set forth as the foundation of a Believers confidence.

So elsewhere, Faith is called *a believing on him (namely, God) that justifies the ungodly,*

Rom. 4. 5. and a believing on Christ, Act. 6. Wherefore faith is to have an eye unto both, for both do alike contribute unto the justification of a sinner. It is Christ that paid the price, that performed the righteousness by which we are justified; and it is God that accepts of it, and imputes it unto us: Therefore Justification is ascribed unto both. And this we have Rom. 3. 24. where it is attributed unto them both together, [*Being justified freely by his grace through the redemption that is in Jesus Christ:*] Where we see, that Gods free grace, and Christs righteousness, do concur to our justification. Christ paid as full a price, as if there were no grace shewne in justifying of us; (for mercy bated Christ nothing) and yet that it should be accepted for us, is as free grace, and as great, as if Christ had paid never a farthing. Now as both these meet to justify us, so faith in justification is to looke at both these: So it followes in the next ver. of that 3. Rom. 25. [*Whom God hath set forth to be a proportion [through faith] in his blood.*] And though it be true, that God justifying is the ultimate object of our faith, (for Christ leads us by the hand (as the word is, Eph. 2. 18.) unto God) and 1 Pet. 1. 21. we are said by Christ to be

*justify  
of us  
is as free  
grace &  
as great*

*lieve*

believe on God who raised him, that so our faith and hope might be on God) yet so, as under the New Testament, Christ is made the more immediate object of faith; for God dwelling in our nature is made more familiar to our faith than the Person of the Father is, who is meerly God. Under the Old Testament when Christ was but in the Promise, and not as then come in the flesh, then indeed their faith had a more usuall recourse unto God, who had promised the Messiah, of whom they then had not so distinct (but onely confused) thoughts: though this they knew, that God accepted, and saved them through the Messiah: But now under the new Testament, because Christ as Mediator, exists not onely in a promise of Gods, but is come, and manifest in the flesh, and is set forth by God, (as the Apostles phrase is) to transact all our businesses for us between God and us. Hence the more usuall and immediate addresse of our faith is to be made unto Christ; who as he is distinctly set forth in the New Testament, so he is as distinctly to be apprehended by the faith of Believers. *Ye believe in God,* (sayes Christ to his Disciples, whose faith and opinion of the Messiah was till Christs Resurrection, of the same e-



levation with that of the Old-Testament do-  
 believers) *believe also in me*: Make Me the  
 object of your trust for Salvation, as well in  
 as the Father. And therefore when Faith of  
 and Repentance come more narrowly to be wh  
 distinguished by their more immediate ob- ye  
 jects, it is Repentance towards God, but Faith tin  
 towards our Lord Jesus Christ, Acts 20. 21. me  
 not that God and Christ are the objects of no  
 both, but that Christ is more immedi- ma  
 ately the object of Faith, and God of Re- sus  
 pentance: So that we believe in God de  
 through believing in Christ first, and turn to tin  
 Christ by turning to God first. And this is An  
 there spoken, when they are made the  
 summe of Christian doctrine, and of the A- ject  
 postles preaching: And therefore the faith Hu  
 of some being much enlarged to the mer-  
 cies of God and his free grace, and but in lia  
 way of supposition unto Christ, or in taking en  
 for granted, that all mercies are commu- tro  
 nicated in and through Christ, yet so, as the  
 their thoughts worke not so much upon, fin  
 nor are taken up about Christ; although ma  
 this may be true faith under the new Testa- spe  
 ment, in that God and his free grace is the dic  
 joynt object of faith, together with Christ ap  
 and his righteousness, and the one cannot th  
 be without the other, and God oft-times on  
 doth

ent doth more eminently pitch the streame of  
the a mans thoughts in one chanell rather then  
well in another, and so may direct the course  
Faith of a mans thoughts towards his free grace,  
to be when the stream runs lesse towards Christ,  
ob yet it is not such a faith as becomes the  
Faith times of the Gospel; it is of an Old-Testa-  
21 ment straine and *Genius*: whereas our faith  
s of now, should in the more direct and im-  
medi- mediate exercises of it, be pitcht upon Je-  
Re- sus Christ, that *through him* (first apprehen-  
dod) *our Faith might be in God*, (as the ul-  
timate object of it) as the Apostle speaks.  
s is And so much for the first.

the The second is, that Christ is to be the ob- 2 that  
A- ject of our faith, in opposition to our own  
ith Humiliation, or Graces, or Duties.

er- 1. We are not to trust, nor rest in Humi-  
i- liation, as many do, who quiet their consci-  
ng- ences from this, that they have beene  
u- troubled. That Promise, [*Come to me you  
as that are weary and heavy laden, and you shall  
n, finde rest*] hath been much mistaken; for  
gh many have understood it, as if Christ had  
a- spoken peace & rest simply unto that con-  
ne- dition, without any more adoe; and so have  
st applied it unto themselves, as giving  
ot them an interest in Christ: Whereas it is  
es- onely an invitement of such (because  
h

they are most apt to be discouraged) to come unto Christ, as in whom alone their rest is to be found. If therefore men will sit down their rest in being *weary and heavy laden*, and not come to Christ for it, they sit down besides Christ for it, they sit down in sorrow. This is to make *Joh.* (who only prepared the way for Christ) to be the Messiah indeed, (as many of the Jews thought) that is, to think the eminent work of *Johns* Ministry (which was to humble, and so prepare men for Christ) to be their attaining Christ himself. But if you be *weary*, you may have rest indeed, but you must come to Christ first: For as if Christ had dyed only, and not arose, we had *been still in our sins*, (as it is *1 Cor. 15. 17.*) so though we die by sin, as slain by it, (as *Paul* was, *Ro. 7. 11, 12, 13.*) in his humiliation) yet if we *attain not to the resurrection of faith*, (so the worke of faith is expressed, *Col. 3. 12, 13.*) we still remain in our sins.

Secondly, we are not to rest in graces or duties; they all cannot satisfie our own consciences, much lesse Gods Justice. If *Righteousness* could have come by these, then *Christ had dyed in vaine*, as *Gal. 2. ult.* What a dishonour were it to Christ, that they should share any of the glory of his righteousness? were any of your Duties cru-

cified

cified for you? Graces and Duties are the Daughters of Faith, the Off-spring of Christ; and they may in time of need indeed nourish their mother, but not at first beget her.

In the third place, Christs Person, and not barely the Promises of forgiveness *Christs Person* is to be the object of faith. There are many poore soules humbled for sinne, and taken off from their owne bottome, who, like Noahs Dove, fly over all the Word of God, to spy out what they may see their foot upon, and eying therein many free and gracious Promises, holding forth forgiveness of sinnes, and justification, they immediately close with them, and rest on them alone, not seeking for, or closing with Christ in those Promises: Which is a common error among people; and is like as if Noahs Dove should have rested upon the out-side of the Ark, and not have come to Noah within the Ark; where though she might rest for a while, yet *Noahs Dove* could she not ride out all stormes, but must needs have perished there in the end. But wee may observe, that the first Promise that was given, was not a bare word simply promising forgiveness, or other benefits which God would bestow; but it was

of Christ a Promise of Christs Person as overcoming Satan, and purchasing those benefits for him. [The Seed of the woman shall break the Serpents head.] So when the promise was renewed to Abraham, it was not a bare Promise of blessednesse and forgivenesse of sin, but of that Seed, that is, Christ, (as Gal. 3. 16.) in whom that blessednesse was conveyed, [In thy Seed shall all the Nations of the earth be blessed.] So that Abrahams faith first closed with Christ in the Promise, and therefore he is said to see Christ day, and to rejoyce in embracing him: And so all the succeeding Fathers (that were Believers) did, more or lesse, in their Types and Sacraments, as appears by 1 Cor. 10. 1, 2. And if they, then much more are we thus to look at Christ, unto whom now he is now made extant, not in Promises only but is really incarnate, though now in heaven. Hence our Sacraments (which are the seals added to the word of faith) do primarily exhibit Christ unto a Believer, and so (in him) all other Promises (as of forgivenesse, &c.) are ratified and confirmed by them. Now there is the same reason of them, that there is of the Promises of the Gospel, (for they preach the Gospel to the eye, as the Promise doth to

to the eare) and therefore as in them the  
 soule is first to looke at Christ, and embrace  
 him as tendred in them, and then, at the  
 Promises tendred with him in them, and  
 not to take the Sacraments as bare seals  
 of pardon and forgivenesse: So (in like  
 manner) in receiving of, or having recourse  
 to a Promise, (which is the word of faith)  
 wee are first to seeke out for Christ in it,  
 as being the foundation of it, and so to  
 take hold of the Promise in him. Hence  
 Faith is still expressed by this its object,  
 Christ, it being called *Faith on Christ*. Thus  
 Philip directs the Eunuch, *Acts 6. 31. Be-*  
*leeve on the Lord Jesus.* The Promise is but  
 the casket, and Christ the jewell in it;  
 the Promise but the field, and Christ the  
 Pearle hid in it, and to bee chiefly lookt at.  
 The Promises are the meanes by which you  
 beleeve, not the things *on which* you are to  
 rest. And so, although you are to looke at  
 forgivenesse as held forth in the Promise,  
 yet you are to beleeve on Christ in that  
 Promise to obtaine this forgivenesse. So  
*Act. 26. 18.* it is said of Believers by Christ  
 himselfe, [*That they may obtaine forgivenesse*  
*of sinnes, by faith which is on me.*]

And to cleare it farther, we must con-  
 ceive that the Promises of forgivenesse are

not as the Pardons of a Prince, which  
 meerly contain an expression of his royall  
 word for pardoning, so as we in seeking  
 of it doe rest upon, and have to doe onely  
 with his word and seal which we have to  
 shew for it: but Gods Promises of pardon  
 are made in his Son, and are as if a Prince  
 should offer to pardon a Traytor upon  
 marriage with his child, whom in, and with  
 that pardon he offers in such a relation;  
 so as all that would have pardon must first  
 seek out for his child: and thus it is in the  
 matter of believing. The reason of which  
 is, because Christ is the Grand Promise, in  
 whom *all the Promises are Yea and Amen,*  
*2 Cor. 11. 29.* and therefore he is called  
*The Covenant, Esay 49. 8.* So that, as it  
 were folly for any man to think that he  
 hath an interest in an Heire's lands, because  
 he hath got the writings of her estate  
 into his hands (whereas the interest in the  
 lands goes with her person, & with the re-  
 lation of marriages to her; otherwise, with-  
 out a title to her self, all the writings will  
 be fetcht out of his hands againe) so is it  
 with all the Promises; they hang all upon  
 Christ, and without him there is no interest  
 to be had in them: *He that hath the Son,*  
*hath life, Job. 1. 5. 12.* because Life is by Gods  
 appointment.



appointment onely in *him*, as *ver. 11.* All the Promises are as Copy-hold land, which when you would interest your selves in, you enquire upon what Lord it holds, and you take it up of him, as well as get the Evidences and Deeds for it into your hands; the Lord of it will be acknowledged for such in passing his right into your hands: Now this is the tenure of all the Promises; they all hold on Christ, in whom they are *Yea* and *Amen*; and you must take them up of him. Thus the Apostles preached forgivenessse to men, *Act. 13. 38.* *Be it knowne that through this man is preached to you the forgivenessse of sins.* And as they preached, so we are to beleewe, as the Apostle speakes, *1 Cor. 15. 11.* And without this, to rest on the bare Promise, or to look to the benefit promised without eying Christ, is not an Evangelicall, but a Jewish faith, even such as the Formalists among the Jewes had, who without the Messiah closed with Promises, and rested in Types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith, in them. This is to goe to God without a Mediator, and to make the Promises of the Gospel to be as the Promises of the Law, *Nehushtan* (as *H Ezekiah* said



said of the *Brasen Serpent*) a piece of brasse, vaine, and ineffectuall: like the waters of Bethesda, they heale not, they cleanse not, till this *Angell of the Covenant* come downe to your faith in them: Therefore at a Sacrament, or when you meet with any promise, get Christ first downe by faith, and then let your faith propound what it would have, and you may have what you will of him.

There are three sorts of promises, and in the applying of all these, it is Christ that your faith is to meet with.

1. There are *absolute* promises, made to no Conditions; as when Christ is said to *come to save sinners*, &c. Now in these it is plaine, that Christ is the naked object of them: so that if you apply not him, you apply nothing, for the onely thing held forth in them is Christ.

2. There are *Inviting Promises*; as that before mentioned, [*Come to me you that are weary.*] The promise is not to weariness, but to *comming* to Christ; they are bidden *Come to him*, if they will have rest.

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3. There are *Assuring Promises*; as those made to such and such qualifications of sanctification, &c. But still what is it that is promised in them, which the heart should onely eye? It is Christ in whom the soule rests and hath comfort in, and not in its grace; (so that the sight of a mans grace is but a back-doore to let faith in at to converse with Christ, whom the soule loves. Even as at the Sacrament, the elements of Bread and Wine are but outward signes to bring Christ and the heart together, and then faith lets the outward elements goe, and closeth, and treats immediately with Christ, unto whom these let the soule in: So Grace is a signe inward, and whilst men make use of it onely as of a bare signe to let them in unto Christ, and their rejoycing is not in it, but in Christ, their confidence being pitcht upon him, and not upon their grace; whilst men take this course, there is and will be no danger at all in making such use of signes: and I see not, but that God might as well appoint his owne work of the new creation within, to be as a signe and help to communion with Christ by faith, as he did those outward elements, the works of his first creation; especially seeing

seeing in nature, the effect is a signe of the cause. Neither is it more derogatory to free grace, or to Christs honour, for God to make such effects, signes of our union with him, then it was to make outward signes of his presence.

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SECT.

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## SECT. II.

Christ the object and support of  
faith for Justification, in his *death*.

ROM. 8. 34.

*Who shall condemne ? Christ hath dyed.*

## CHAP. I.

*How not Christs Person simply, but Christ as  
dying is the object of Faith as justifying.*

**T**O come now to, all those  
four particulars of or a-  
bout Christ, as the object  
of faith here mentioned, &  
to shew both how Christ in  
each is the object of faith as justifying; and  
what support or encouragement the faith  
of a Believer may fetch from each of them  
in point of Justification, which is the Argu-  
ment of the maine Body of this Discourse:  
First,

First, *Christ as dying* is the object of justifying faith, [*Who shall condemne? Christ hath dyed.*]

For the explanation of which, I will

1. Give a direction or two.

2. Shew how an encouragement, or matter of triumph, may from hence bee fetcht,

1. The first direction is this, That in seeking forgiveness, or justification in the Promises, as Christ is to be principally in the eye of your faith, so it must be Christ as crucified, *Christ as dying*, as here he is made. It was the Serpent as lift up, and so looked at, that healed them. Now this direction I give to prevent a mistake which soules that are about to beleieve, doe often run into: For when they heare that the person of Christ is the maine object of faith, they thus conceive of it, that when one comes first to beleieve, he should look only upon the personall excellencies of Grace and glory which are in Jesus Christ, which follow upon the Hypostaticall Union; and so have his heart allured in unto Christ by them onely, and close with him under those apprehensions alone. But although it be true, there is that radicall disposition in the faith of every Beleever, which

which if it were drawne forth to view Christ in his meere personall excellencies abstractively considered, would close with Christ for them alone, as seeing such a beauty and suteablenesse in them; yet the first view which an humbled soule alwayes doth and is to take of him, is of his being a *Saviour*, made *sinne*, and a *curse*, and obeying to the death for sinners. He takes up Christ in his first sight of him, under the *likenesse of sinfull flesh*, (for so the Gospell first represents him, though it holds forth his personall excellencies also) and in that representation it is, that he is made a fit object for a sinners faith to trust and rest upon, for salvation; which in part distinguisheth a sinners faith whilest here on earth, towards Christ, from that vision or sight which Angels and the soules of men have in heaven of him. Faith here views him not only as glorious at Gods right hand (though so also) but as crucified, as made sinne and a curse, and so rests upon him for pardon; but in heaven we shall all see him as he is, and bee made like unto him. Take *Christ* in his personall excellencies simply considered, and so with them propounded as an *Head* to us, and hee might have been a fit object for Angels and

and men even without sinne to have closed withall; and what an addition to their happinesse would they have thought it, to have him for their husband ! but yet , so considered , he should have beene , and rather is , the object of *love* , then of *faith* or *affiance*. It is therefore Christ that is thus excellent in his person , yet farther considered , as clothed with his garments of blood , and the qualifications of a Mediator and Reconciler ; it is this that makes him so desirable by sinners , and a fit object for their Faith ( which looks out for justification ) to prey and seize upon , though they take in the consideration of all his other excellencies to allure their hearts to him , and confirme their choice of him. Yea I say farther , that consider faith as *justifying* , that is , in that act of it , which justifies a sinner ; and so , Christ taken onely or mainly in his Personall excellencies , cannot properly be called the object of it : But the *Formalis ratio* , the proper respect or consideration that maketh Christ the object of faith as justifying , must necessarily be *that* in Christ , which doth indeed justify a sinner ; which is , his obedi-

obedience unto death. For the act and object of every habit or faculty, are always suited, and similar each to other; and therefore Christ justifying must needs be the object of Faith justifying. It is true, that there is nothing in Christ with which some answerable act of faith in us doth not close; and from the differing considerations under which faith looks at Christ, have those severall acts of faith various denominations: As, faith that is carryed forth to Christ and his personall excellencies, may be called *uniting* faith; and faith that goes forth to Christ for strength of grace to subdue sinne, may (answerably to its object) bee called *sanctifying* faith; and faith as it goes forth to Christ (as dying, &c.) for justification, may bee called *justifying* faith: For faith in that act looks at what in Christ doth justifie a sinner; and therefore Christ considered as dying, rising, &c. doth in this respect become the most pleasing and gratefull object to a soule that is humbled; for this makes Christ suitable to him as hee is a sinner, under which consideration hee reflects upon himselfe, when hee is first humbled. And therefore thus

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to represent Christ to Believers under the Law, was the main scope of all the Sacrifices and Types therein, *All things being purged with blood, and without blood there being no remission, Heb. 9.* Thus did the Apostles also in their Sermons. So Paul in his Epistle to the *Corinthians*, seemed by the matter of his Sermon to have known nothing but Christ, and him as [*crucified,*] 1 Cor. 2. 2. as Christ above all, so Christ, as crucified above all in Christ, as suiting their condition best, whom he endeavoured to draw on to faith on him. Thus in his Epistle to the *Galatians*, he calls his preaching among them, the *preaching of faith, Chap. 3. 2.* And what was the main scope of it, but the *picturing out* (as the word is) of *Christ crucified before their eyes? ver. 1.* so he preached him, and so they received him, and so they *began in the Spirit, ver. 3.* And thus also do the seals of the Promises (the Sacraments) present Christ to a Believers eye; as they hold forth Christ, (as was in the former direction observed) so Christ, *as crucified*; their scope being to *shew forth his death till he come, 1 Cor. 11. 26.* the Bread signifying *Christ's Body broken* in the sufferings of it; and the Cup signifying the sufferings of

of his soule, and the pouring of it forth unto death. And hence likewise, as faith it selfe is called *Faith on Christ*, (as was before observed) so it is called *Faith on his blood*, *Rom. 3. 24, 25.* because Christ as shedding his blood for the remission of sinnes, is the object of it: So the words there are, [*Whom God hath ordained to be a propitiation through faith in his blood, to declare his rightconnesse for the remission of sinnes.*] And looke how God hath ordained and set forth Christ in the Promise, under that picture of him, doth faith at first close with him. And one reason similar to the former, may be grounded on the 24. ver. of that 3. to the *Romans*. Being justified freely by his grace, [*through the redemption that is in Christ;*] And as (I shewed before, in the reason of the former direction, that) all Promises hold of his Person, as being Heire of all the Promises; so the speciall Tenure upon which forgiveness of sinnes doth hold of him, is by purchase, and by the redemption that is in him. So that, as the promise of forgiveness refers to his person, so also to this redemption that is in him. Thus both in *Eph. 1.* and *Col. 1.* [*In whom we have redemption through his blood, even the forgiveness of sinnes.*]

*sinnes.*] His person gives us title to all the promises, and his blood shewes the tenure they hold on; a purchase, and a full price, (*ἀντίλυτρον*, an adequate price) 1 Tim. 2.6. And as sinne is the strength of the Law, and of the threatnings thereof; so Christs satisfaction is the strength of all the Promises in the Gospel. In a word, an humbled soule is to have recourse that Christ who is now alive and glorified in heaven, yet to him as once crucified and made sinne. He is to goe to Christ now glorified, as the Person from whom he is to receive forgiveness, &c. but withall, to him as crucified; as through whom (considered in that condition he then was in) he was to receive all.

## CHAP. II.

*What in Christs death, faith seeking justification, is specially to eye and look at.*

**N**OW then a second Direction for faith towards Christ as dying, is, Faith is principally and mainly to look unto the end, meaning, and intent of God and Christ in his sufferings, and not simply at the Tragickall story of his death and sufferings.

It is the heart, and mind, and intent of Christ in suffering, which faith chiefly eyeth, and which draweth the heart on to rest on Christ crucified. When a Beleever sees that Christs aime in suffering for poor sinners, agrees and answers to the aime and desires of his heart, and that *that* was the end of it that sinners might have forgiveness, and that Christs heart was as full in it, to procure it, as the sinners heart can be to desire it; this draws his heart in to Christ, to rest upon him: And without this, the contemplation and meditation of the story of his sufferings, and of the greatness of them, will be altogether unprofitable. And yet all (or the chiefe) use which the Papists, and many carnall Protestants make of Christs sufferings, is to meditate upon, and set out to themselves the grievousnesse of them so, to move their hearts to a relenting, and compassion to him, and indignation against the Jews for their crucifying of him, with an admiring of his noble and heroicall love herein: & if they can but get their hearts thus affected, they judge and account this to be grace; when as it is no more then what the like tragicall story of some great and noble personage, (full of heroicall vertues & ingenuity, yet inhu-

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manely,

manely and ungratefully used) will work, and useth ordinarily to work in ingenuous spirits, who read, or heare of it: yea and this oft-times, though it be but in the way of a fiction: Which when it reacheth no higher, is so farre from being faith, that it is but a carnall and fleshly devotion, springing from fancie which is pleased with such a story, and the principles of ingenuity stirred towards one who is of a noble spirit, and yet abused. Such stories use to stir up a principle of humanity in men, unto a compassionate love; which Christ himselfe at his suffering found fault with, as being not spirituall, nor raised enough in those women who went weeping to see the *Messiah* so handled; *Weep not for me*, (sayes he) that is, weep not so much for this, thus to see mee unworthily handled by those for whom I dye.

And therefore accordingly as these stirrings are but fruits of the flesh, so humane inventions, as Crucifixes, and lively representations of the story of Christs passion unto the sight of fancy, doe exceedingly provoke men to such devotional meditations and affections: but they work a bare historicall faith onely, an historicall remem.

membrance and an historicall love, (as I may so call them.) And no other then such doth the reading of the story of it in the Word, worke in many, who yet are against such Crucifixes. But saving, justifying faith chiefly minds, and is most taken up with the maine scope and drift of all Christs sufferings: for it is that in them, which answers to its owne aime and purpose; which is, to obtaine forgivenessse of sinnes in Christ crucified. As God lookes principally at the *meaning of the Spirit* in prayer, Rom. 8. so doth faith look principally to the *meaning of Christ* in his sufferings. As in all other Truths a Beleever is said to *have the mind of Christ*, 1 Cor. 2. ult. so especially he minds what was the mind and heart of Christ in all his sufferings. And therefore you may observe, that the drift of all the Apostles Epistles, is to shew the intent of Christs sufferings; how he was therein set forth to be a proportion for sin; to bear our sins upon the tree; to make our peace, &c. He was made sin, that we might be made the righteousnessse of God in him. As in like manner, the scope of the Evangelists is to set forth the story of them, (for that is necessary to be known also.) And thus did that

Evangelicall Prophet *Isaiah* chiefly set forth the intent of Christs sufferings for justification, *Esay* 53. throughout the Chap. as *David* before had done the story of his Passion, *Pf.* 22. And thus to shew the use & purpose of his sufferings, was the scope of all the Apostles Sermons, holding forth the intent of Christs passion to be the justification and salvation of sinners: *This is a faithfull saying, and worthy of all acceptation, that Christ came into the world to save sinners, 1 Tim.* 1. 15. and they still set forth what the plot was, at which God by ancient designment aimed at, in the sufferings of Christ, which was an end higher then men or Angells thought on, when he was put to death. And thus faith takes it up, and looks at it. And upon this doth *Peter* (in his Sermon, *Act.* 2.) pitch their faith, where having first set forth the hainousness of their sin in murdering the Lord of life, then to raise up their hearts againe, (that so seeing Gods end in it, they might be drawn to beleeve,) he tels them, that *All this was done by the determinate counsell of God, v.* 23. and that for a farther end then they imagined, even for the remission of sinnes through his Name, as in the closure of that Sermon he shewes. It was not the malice

malice of the Jews, the falsenesse of Judas, the fearfulness of Pilate, or the iniquity of the times he fell into, that wrought his death, so much as God his Father complotting with Christ himselfe, and aiming at a higher end then they did: there was a farther matter in it; it was the execution of an ancient contrivement and agreement, whereby God made Christ Sinne, and laid our finnes upon him. God was in Christ, (not imputing our finnes to us, but) making him sinne, 2 Cor. 5. 20 Which Covenant Christ came (at his time) into the world to fulfill: Sacrifice and burnt offering thou wouldst not have, (H. b. 10. 5.) Loe, I come to doe thy will, and that will was to take away finnes, ver. 4. 12, 14, 15, 16. These words Christ spake when he took our nature, and when he came into the world, clothed with our infirmities like unto us sinners. Rom. 8. 3. God sent his Sonne in the likeness of sinfull flesh, and for sinne condemned sin in the flesh: Mark that phrase [for sin] [ᾧ] is there put for [propter] as John 10. 33. ἵνα [ᾧ] καλῶ ἔργῳ, not for a good worke: That is, not because of a good work, or for a good works sake. So here, [For sinne] that is, because of sinne;



sinne was the occasion of his taking the  
 likenesse of *sinfull flesh*: what, to encrease  
 it? no, but to *condemne* it, as it follows:  
 that is, to cast and overthrow it in its pow-  
 er and plea against us; that instead of  
 sinnes condemning us, he might condemn  
 sinne, and that we might have *the righte-  
 ousnesse of the Law*, ver. 5. This phrase [*for  
 sinne*] is like unto that in *Rom. 6. 10.* [*He  
 dyed unto sinne*] that is, for sins cause; for  
 so the opposition that followes, evinceth,  
 [*In that he liveth, he liveth unto God*]  
 that is, for God and his glory. So  
 he dyed meerly for sinne, that sinne might  
 have its course in Justice, and for its sake  
 suffered death, so putting to silence the  
 clamour of it. The death of Christ was the  
 greatest and strangest designe that ever  
 God undertook, and acted; and therefore  
 surely had an end proportionable unto it.  
 God that *willeth not the death of a sinner*,  
 would not for any inferiour end will  
 the death of his Sonne, whom he loved  
 more then all creatures besides. It must  
 needs bee some great matter for which  
 God should contrive the death of his  
 Sonne, so holy, so innocent, and seperate  
 from sinners: neither could it be any other  
 matter, then to destroy that he most  
 hated;

hated; and that was, Sinne: and to set forth that which he most delighted in, and that was, Mercy. So *Rom. 3. 25, 26.* And accordingly Christ demeaned himselfe in it, not at all looking at the Jews, or their malice, but at his Fathers command and intent in it. And therefore when he was to arise to goe unto that place where he should be taken and carryed to slaughter.

*As the Father gave mee commandement, (sayes he) so doe I: Arise, let us goe hence, John 14. 31.* And when Judas went out at Christs owne provocation of him. *What thou doest doe quickly, (sayes he) the Sonne of man goeth as it was determined:* hee lookt to his Fathers purpose in it. When hee went out to be taken, it is said, *John 18. 4. Jesus knowing all things that should befall him, went forth.* And when he was in his Agony in the Garden, whom doth he deale with, but his Father? *Father (sayes he) if it bee possible, let this cup passe:* and God made his Passion of so great necessity, that it was even impossible that that cup should passe. Indeed, had Christ stood in his owne stead, it had bene an easie request, yea, justice to grant it; and so hee tells *Peter*, that he could command

millions of Angels to his rescue; but hee meerly submits unto his Father, *Not my will, but thy will be done*, For God had laid upon him the iniquities of us all, *Esa. 53.*

Let our faith therefore looke mainly to this designe and plot of God and of Christ in his suffering, to satisfie for our sinnes, and to justifie us sinners. When wee consider him as born flesh and blood, and laid in a manger, think we withall, that his meaning was to condemne sinne in our flesh, *Rom. 8. 4.* So when we read of him fulfilling all, or any part of righteousness, take we his mind in withall, to be, that the *Law might be fulfilled in us*, as it followes there, who were then represented in him; and so the fulfilling of it is accounted ours. Behold we him in his life time, as *John the Baptist* did, even as the *Lamb of God, bearing and taking away the sinnes of the world*: and when upon the Crosse, let our Faith behold the iniquities of us all met in him: [*Surely he hath born our sorrows,*] [*bearing our sinnes in his body on the tree;*] and thereby once offered to bear the sinnes of many, *Heb. 9, &c.* This intent of Christ in all that hee did and suffered, is  
that

that welcome newes, and the very spirit of the Gospell, which faith preys and seisseth on.

## CHAP. III.

*What support or matter of triumph Christs death affords to Faith for Justification.*

NOW having thus directed your Faith to the right object, Christ, and Christ as dying; let us secondly, see what matter of support and encouragement faith may fetch from Christs death, for Justification. And surely that which hath long agoe satisfied God himselfe for the sinnes of many thousand soules now in heaven, may very well serve to satisfie the heart and conscience of any sinner now upon earth, in any doubts in respect of the guilt of any sins that can arise. We see that the Apostle here, after that large discourse of Justification by Christs righteousness, in the former part of this Epistle to the Romanes, and having shewed how every way it abounds, Chapter 5. he now in this 8. Chapter doth as it were sit down like a man over-convinced; as v. 3 I.

*What then shall we say to these things? He speaks as one satisfied, and even astonished with abundance of evidence; having nothing to say, but onely to admire God and Christ in this worke; and therefore presently throws downe the Gauntlet, and challengeth a dispute in this point with all commers: Let Conscience, and carnall reason, Law, and Sinne, Hell and Devills bring in all their strength, Who is hee shall lay any thing to the charge of Gods Elect? who shall condemne? Paul dares to answer them all, and carry it with these few words, [It is God that justifies, It is Christ that dyed:] And (as in verse 37.) [We are more then Conquerours in all these.] It was this that brought in the Prodigall, that in his Fathers house there was bread [enough.] And so likewise hee (who ever hee was) who was the Author of the 130. Psalm, when his soule was in deepe distresse by reason of his sinnes, verse 1, 2. yet this was it that feeded his heart to wait upon God, that there was plenteous redemption with him. Christs redemption is not merely ἀντίλυτρον, a price or ransome equivalent, or making due satisfaction according to the just demerit of sin; but*

it.

it is plenteous redemption; there is an abundance of the gift of righteousness, Rom. 5. 17. and unsearchable riches of Christ, Ephes. 3. 8. Yea, 1 Tim. 1. 14. [the grace of our Lord (that is, of Christ, as verse 12.) *ὑπερπλεονασι*] we translate it, [was abundant] but the word reacheth farther, it was over-full, redundant, more than enough: And yet (yes Paul, verse 13.) I had sinnes enough to pardon, (as one would thinke) that might exhaust it, *I was a blasphemer, &c.* But I found so much grace in Christ, even more then I knew what to doe withall.

I shall not insist so largely on this first Head of Christs dying, as upon those three following, because it is the maine subject of another Discourse, (which, through Gods grace, I intend to publish, though in another method) Only (for a taste) to instance in some few particulars, shewing how Christs satisfaction may be opposed, and set against the guilt of a poore sinners offences. What is there that can be said to aggravate sinne in the generall, or any mans particular sinnes, that may not be answered out of this, *Christ hath dyed?* and something bee considered in it, which the conscience may oppose there-

to? So that what ever evil, which according to the rules of spirituall reason, (which the righteous Law proceedeth by, and containeth as the foundation of its righteousness in condemning or aggravating sinne) a mans conscience may suggest to be in sinne; oppositly hereunto, may a mans faith, according to the like rules of true spirituall reason, shew a more transcendent goodnesse to have been in Christs death, (which the Gospell reveals) and so may oppose the one to the other, and have as good reason to shew why sinne should not condemne (from Christs death) as Conscience can have, that the Law may condemne.

As first, Is sinne the transgression of the Law? *Christ* dying, the Law-maker, was subjected to the Law: and will not that make amends? Is sinne the debasement of Gods glory, manifested in his Word and Works? Christs dying was the debasement and emptying of the brightness of his glory in the highest measure, who was God personally manifested in the flesh. The one of them is but as the darkning the shine or lustre of the Sun upon a wall, but the other is as the obscuring of the Sun it selfe. Sins highest  
evil.

evil lies in offending God ; but Christs righteousness is (oppositely) the righteousness of God himselfe; or Jehovah made our righteousness: So that God in our sin is considered but as the object against whom ; but God in this our righteousness is the subject from whom, and in whom this righteousness comes, and is seated : And so his Godhead answerably gives a higher worth to it, by how much the alliance which the subject hath to an action of its owne, that proceeds from it, is neerer then that which an object hath, against which the action is committed.

O: secondly, what peculiar aggravations or circumstances are there in thy finnes, to weigh thee downe ; with which some circumstances in Christs obedience and death may not be paralleld, to lift thee up againe ?

As first, Is it the greatnesse of thy sinne in the substance of the fact committed ? hath there beene lewdnesse in thy wickednesse ? (as the Prophet speakes) consider what guilt of how hainous crimes God suffered to be laid to Christs charge by prophane men, when he was made an offering for sinne. Hee dyed as a Traitor to his Prince, and a blasphemor of God.



God in the highest kinde of blasphemy, as making himselfe *equall* with God; an Impostor, a Seducer, yea a Devill, yea a Prince of Devils, then whom a murderer was esteemed more worthy to live. Which imputations, though by them unjustly charged on him; yet by God were so ordered as just, in respect of his bearing our finnes. For him who was holinesse it selfe, to be made the greatest of *sinners*, yea to be *made sin*, and the worst of *sins*, and accordingly to suffer from God and men; what greater satisfaction for the taking of finnes away can bee desired or imagined?

Or secondly, dost thou aggravate thy finnes by the naughtinesse of thy heart in sinning, and sayest that the inward carriage thereof hath been much worse then the outward? Look thou into the heart of Iesus Christ dying, and behold him struggling with his Fathers wrath, thou wilt find the sufferings of his soule more then those of his body, and in them to lie the soule of his sufferings.

Thirdly, may thy sin be aggravated, in that thou didst commit it with so great delight and greedinesse, and pourest out thy heart unto it? Consider that Christ  
offered.

offered himselfe more willingly then ever thou didst sinne : *Loe I come* (saves hee, *Psal. 40.*) *I delight to do thy Will :* and *how am I strained till it be accomplisht?* *Luk. 12. 56.* And though to shew how great an evill and misery it was in it self, he shewed an averſeness to it; yet as it was his Fathers will for our salvation, he heartily embraced, and drank off that cup unto the bottom.

Fourthly, didst thou sin with much deliberation, and when thou mightst have avoided it? There was this circumstance in Christs sufferings to answer that, that he *knew all he was to suffer*, and yet yeelded up himself, as *Joh. 18. 4.*

Fifthly, hast thou sinned presumptuously, and made a covenant with death and hel? Christ in like manner offered up himself by a covenant with and complot with his Father so to do.

Sixtly, Are there any especiall circumstances of time and place, &c. that aggravate thy sins?

As first, that so great a person in the Church should scandalize the Name of God in sinning : Why, how great a Person was Christ? even equall with God the Father, and yet how greatly humbled? even

to the death; his offices of King, Priest, and Prophet being debased with him: how great a name had hee? as *Hebrewes* 1. 4. which notwithstanding was dishonoured more then ever any mans.

Or 2. That thou, sinnedst at such a time, or in such a company, which sometimes serve to make a sinns the more hainous: Consider how God contrived to have the shame and affliction of his Sons death aggravated by all these circumstances: It was of deaths the most accursed; At a time most solemne; In a place most infamous; With company most wretched.

Thus might we finde out that in Christs sufferings and satisfaction made, that wou'd fitly answer to any thing in our sins: and so thereby wee should bee the more relieved. And though the whole body of his sufferings doe stand and answer for the whole bulk of our sinnings; yet the consideration of such particulars will much conduce to the satisfying of an humbled and dejected soul, about the particulars of its sinnings.

Therefore (to conclude) get your hearts and consciences distinctly and particularly satisfied in the all-sufficiency of worth.  
and.

and merit which is in the satisfaction that Christ hath made. As it is a fault and defect in humiliation, that men content themselves with a generall apprehension and notion that they are sinners, and so never become thoroughly humbled; so is it a defect in their faith, that they content themselves with a superficial and generall conceit, that Christ died for sinners; their hearts not being particularly satisfied about the transcendent all-sufficiency of his death. And thence it is, that in time of temptation, when their abounding sinfulness comes distinctly to be discovered to them, and charged upon them, they are then amazed, and their faith non-plust, as not seeing that in Christ, which might answer to all that sinfulness: But as God saw that in Christs death which satisfied him; so you should endeavour by faith to see that worth in it which may satisfy God, and then your faith will sit down as satisfied also. If a man were to dispute for his life some hard and difficult controversie, wherein are many great and strong objections to be taken away; he would be sure to view, & study, & ponder all that might be said on that other part which he were to hold, in way of answer to them, and to get

54 *Christ, the object and support, &c. Sect. 2*

get such a cleare and convincing light, as might make the truth of his Position apparent and manifest through those clouds of objections that hang in the way. Now you will all be thus called one day, to dispute for your soules, (sooner or later) and therefore such skill you should endeavour to get, in Christs righteousness; how in its fulnesse and perfection it answereth to all your sinfulness; that your hearts may be able to oppose it against all that may be said of any particular, in or about your sins; that in all the conflicts of your spirits, you may see that in it, which could cleare your whole score; and that if God would but be pleased to impute it to you, you might say, I durst presently come to an account with him, and cut scores with his Law and Justice.

Thus much for the first thing made  
the object of faith; namely,  
*Christ as dying.*

SECT.



S E C T. III.  
Faith supported by Christs  
Resurrection.

R O M. 8. 23.

— Yea rather, that is risen againe.

C H A P. I.

*Christs Resurrection supporteth Faith two  
wayes :*

- |   |   |                                  |
|---|---|----------------------------------|
| <p>1. <i>By being an evi-<br/>dence of</i></p> <p>2. <i>By having an<br/>influence into</i></p> | } | <p><i>our Justification.</i></p> |
|---|---|----------------------------------|

*The necessity of Christs Resurrection, for the  
procuring our Justification.*



He next thing to be lookt  
at in Christ, as he is the  
object of justifying faith,  
(and from whence our  
faith may seeke and fetch  
support and comfort in  
the matter of Justification) is Christs Re-  
surrection ;

*urrection*; upon which we see here the Apostle putteth a [*rather*,] *Yea rather that is risen again*. There must therefore be some speciall thing in the Resurrection of Christ, which it contributes to our faith and justification, for which it should have a [*rather*] put upon it, and that comparatively to his death. Now to shew wherein this should lie, consider how the Resurrection of Christ serveth to a double use and end, in the matter of Justification.

First, as an *evidence* to our faith, that God is fully satisfied by Christs death: his Resurrection may give us full assurance of it.

Secondly, it had, and hath an *influence* into our Justification it selfe; yea and as great an influence as his Death had. In both these respects it deserves a [*rather*] to be put upon it, and *Paul* had them both in his eye, when he writ these words. So as first, if you ask an account of his faith, and a reason of his so triumphant assurance, he alledgeth his Resurrection to confirm it, *Christ is risen*. Or

Secondly, if you would have a reason of the thing, how it comes to passe that we who are Believers cannot be condemned; *Christ is risen*, sayes hee: Hee alledgeth

alledgeth it as a cause that hath such an influence into Justification it self, as it makes all sure about it.

1. By way of Evidence : Although Christs obedience in his life, and his death past, doe alone afford the whole matter of our Justification, and make up the summe of that price paid for us, (as hath been shewne) so as faith may see a fullnesse of worth and merit therein, to discharge the debt : yet faith hath a comfortable signe and evidence to confirme it self in the belief of this, from Christs *Resurrection* after his death : It may fully satisfie our faith, that God himself is satisfied, and that he reckons the debt as paid : So that our faith may boldly come to God, and call for the Bond in, as having Christs *Resurrection* to shew for it, that the Debt is discharged. And hence the Apostle cryes *Victoria* over Sinne, Hell, and Death upon occasion of (and as the *Coronis* and conclusion of that) his large Discourse about Christs *Resurrection*, 1 Cor. 15. 55, 56, 57. *O death, where is thy sting?* that is, Sin, and the power of it : for so it follows, *The sting of death is sinne : and O grave, where is thy Victory?* *Thanks be to God who hath given us victory, through Jesus Christ*



our Lord: namely, as risen againe; for of his Resurrection, and of that chiefly, had he spoken throughout that Chapter.

2. But surely this is not all, that it should onely argue our justification by way of Evidence: This alone would not have deserved such a [rather] to be put upon it, if Christs Resurrection had not had some farther reall causall influence into Iustification it selfe, and been more then simply an evidence of it to our apprehensions. Therefore secondly, in Iustification, although the *materiale*, or matter of it, be wholly the obedience and death of Christ; yet the act of pronouncing us righteous by that his obedience, (which is the *formale* of Iustification) doth depend upon Christs Resurrection. Ordinarily there hath been no more expressed concerning this dependance, then that the Resurrection of Christ justifies by working actuall faith, to lay hold upon what Christ hath done in his life and death, which is called the *applying* of, (of which more anon.) But that speech of Paul, 1 Cor. 15. 17. seems to import more, *If Christ be not risen againe, [ye are yet in your sinnes, and your faith is in vaine:]* That is, although you could suppose faith to be wrought in you upon

upon the merit of Christs dying, yet it would be *in vaine*, if Christ were not *risen* againe; for your title to Iustification it selfe would be void: *You were yet in your sinnes*. Which is said, because his Resurrection was it, wherby sinnes (though satisfied for in his death) were taken off, and they acquitted from them: Which I take to be the meaning also of that *Rom. 4. ult. He was delivered for our sinnes, [and rose againe for our Justification.]* When the Apostle sayes, *for our sinnes he was delivered*, he meanes his laying downe that which was the price for them, a satisfaction for them, which his death was: And in that sense, *Hee dyed for our sins*, that is, his death stands in stead of our death, and so satisfies for sinne. But yet still that upon which the act of Gods justifying us, and his discharge given us from our sinnes, and whereby he reckoneth us justified, that depends upon his Resurrection. *Hee rose againe for our Justification*. Note that Iustification there imports the act of *imputation*, and reckoning us just, which he had spoken of in the verses immediately foregoing, *ver. 22, 23, 24.*

In a word, to the full discharge of a Debt, and freeing the Debtour, two things  
are

are requisite : 1. The payment of the debt : 2. The tearing or cancelling the Bond, or receiving an Acquittance for the freeing of the Debtor. Now the Payment was wrought by Christs death, and the Acquittance to free from the debt, was at, and by his Resurrection.

## CHAP. II.

*For the explanation of both these is shewne, how Christ sustained a double relation ; First, of a Surety for us ; Secondly, of a Common person in our stead : The difference of these two, and the usefulnessse of these two considerations, for the explaining all the rest that followes, in this whole Discourse.*

**N**OW the better to explicate both these, you must consider, how that Christ in almost all that hee did [*for us*] (as the phrase is here, and is to be annexed to each particular) did stand in a double relation for us unto God.

1. Of a *Surety*, bound to pay the debt for us, and to save our soules.

2. Of a *Common person*, or as an *Attorney*

ney at Law, in our stead. And both these as they have a distinct and differing consideration in themselves, so those severall considerations of them will conduce to the understanding of those two things forementioned, as wayes and arguments to shew how the Resurrection of Christ may support our faith, both by way of *evidence* that the debt is paid, and by way of *influence* that we are thereby acquitted, and cannot be condemned. The notion of his being risen, who is our *Surety*, cleares the first, and that of his rising as a *Common person*, illustrates the other. And I shall here a little the largelier insist upon the explication of these two relations, because their consideration will be of use through all the rest that followes to illustrate thereby the influence that his Ascension, and Sitting at Gods right hand, &c. have into our Justification; and so I shall carry them along throughout this Discourse.

1. A *Surety* is one that undertakes, and is bound to doe a thing for another: As, to pay a debt for him, or to bring him safe to such or such a place, or the like; so as when hee hath discharged what hee undertooke and was bound for, then the

D

party.

party for whom he undertooke is discharged also.

2. A *Common person* with, or for another he goes for, is one who represents, personates, and acts the part of another, by the allowance and warrant of the Law: so as what he doth, (as such a common person, and in the name of the other) that other whom he personates, is by the Law reckoned to do: and in like manner, what is done to him, (as being in the others stead and roome) is reckoned as done to the other. Thus by our Law, an Attorney appears for another, and money received by him, is reckoned as received by him whom it is due unto. Thus the giving possession of an estate, a re-entry made, and possession taken of Land, &c. if done by, and to a man who is his lawfull Attorney, it stands as good in Law unto a man, as if in his own person it had been done. So Embassadors for Princes represent their Masters: what is done to them, is reckoned as done to the Prince; and what they do according to their Commission, is all one as if the Prince, whose person they represent, had done it himself. In like manner also the marriages of Princes are transacted, and solemnized by Proxie, as a common person

person representing his Lord, and in his name, is married to a Princess in her Fathers Court; and the Lawes of men authorize it, and the marriage is as good, as if both Princes themselves had been present, and had performed all the Rites of it. And thus to be a *Common person*, is more then simply to be a *Surety* for another; it is a farther thing: and therefore these two relations are to be distinctly considered, though they seem to be somewhat of a like nature. Thus an Attorney is a different thing from a Surety: A Surety undertakes to pay a debt for another, or the like; but a common person serves to performe any common act, which by the Law is reckoned, and virtually imputed to the other, and is to stand as the others act, and is as valid, as if hee had done it: So as the good and benefit which is the consequent of such an act, shall accrew to him whom he personated, and for whom he stood as a common person. *Adam* was not a *Surety* for all Mankind, he undertooke not for them, in the sense forementioned; but he was a *Common person* representing all Mankind; So as what he should do, was to be accounted as if they had done it. Now the better to expresse and make sure our Justification

in and by Christ, according to all sorts of Lawes, (the equity of all which God usually drawes up into his dispensations) God did ordain Christ both to be a *Surety* for us, and also a *Common person* representing us, and in our stead. That as Christ took all other relations for us, as of an *Husband*, *Head*, *Father*, *Brother*, *King*, *Priest*, *Captaine*, &c. that so the fulnesse of his love might be set forth to us, in that what is defective in any one of these relations, is supplied and expressed by the other: Even thus did God ordain Christ to take and sustaine both these relations, of a *Surety* and a *Common person*, in all he did for us, thereby to make our justification by him the more full and legall: and *justifie* (as I may so speak) our *Justification* it selfe or his justifying of us, by all sorts of *legall* considerations what ever, that hold commonly among men in like case: and that which the *one* of these relations or considerations might not reach to make good, the *other* might supply; what fell short in the one, the other might make up; and so we might be most legally and formally justified and made sure never to be condemned.

CHAP. III.

The first Head: *The EVIDENCE of Justification which Christs Resurrection affords to Faith; explained by two things: 1. By shewing how Christ was made a Surety for us. 2. How his Resurrection as a Surety holds forth this evidence.*

**C**ONCERNING the first of those two Heads at first propounded, namely, the *Evidence* which Christs Resurrection affords unto our faith in point of *non condemnation*: I have two things to handle in this Chapter, to make this out: First, how Christ was made a *Surety* for us, and what manner a *Surety* he did become: Secondly, what the consideration hereof will contribute to that *evidence* which faith hath from Christs *Resurrection*.

For the first, Christ was appointed by God, (and himselfe also undertook) to be our *Surety*. This you have, *Heb. 7. 22. Hee was made Surety of a better Testament, or Covenant; namely, of the New.* The Hebrew word for *Covenant*. the *Septuagint* still translated [*Διαθήκη*] *Testament*: the word in Hebrew being of a large signification,



and comprehending both a *Covenant*, and *Testament*; And so in the New Testament it is used promiscuously for either: And indeed, this *new Covenant of Grace* is both. Of this *Covenant* Christ is the ἑγγυς, the plighter of his troth for it, the *Surety*, the *Promiser*, the *Undertaker*. The Verbe this comes of, is ἐγγυάω, [promittere] which comes from ἐν γυίοις [in manibus] striking hands, or giving ones hand, as a signe of a covenant; and so, to bargain with, or make up a covenant. *Prov.* 22.26, *Be not thou one of them that strike hands, or or of them that are sureties for debts:* Which whole verse the Septuagint reads, *Give not thy selfe εἰς ἐγγυήν, to Suretyship.* The same word that is here used by the Apostle. It was the manner both of the Jewes and Romans also, to make Covenants by striking of hands: And in Testaments, the Heire and Executor shook hands, or the Ezecutor gave his hand to fulfill it. And the word [ἐγγυήσασθαι] is used, not onely in promising to pay a debt for another, but also in becomming a pledge for another, for to undergoe death, or a capitall punishment in anothers roome: as in that famous story of friends, namely, *Euphennus*, and *Encritus*: *Encritus* did

did [*ἠθέλωσεν ἐγχειρῆσθαι*] willingly become a surety for *Euphenus*, when condemned to dye by *Dionysius* the Tyrant. This very word is used by *Polyenus*, the Historian of that fact. Now such a *Surety* every way did Christ become unto God for us, both to pay the debt, by undergoing death in our stead, and so to satisfy God; and then as the *Heire* to execute his Will and Testament: Hee became a *Surety* of the whole Covenant, and every condition in it, take it in the largest sense; and this of all, both on Gods part, and on ours. For us he undertooke to God to worke all our workes, and undergoc all our punishments; to pay our debts for us, and to worke in us all that God required should bee done by us, in the Covenant of Grace. And thus to be a *Surety*, is much more then simply to be an Intercessour, or Mediatour, (as *Pareus* well observes.) God did (as it were) say to Christ, What they owe to me, I require it all at your hands: and Christ assented, and from everlasting struck hands with God, to doe all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Christ became such a

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Surety

Surety in this for us, as is not to be found among men. On earth, Sureties are wont to enter into one and the same Bond with the Creditours, so as the Creditour may seize on which of the two hee will, whether on the Debtour, or on the Surety, and so (as usually) on the Debtour first, for him we call the Principall; but in this Covenant, God would have Christs single Bond: and hence Christ is not onely called the Surety of the Covenant for us, but *The Covenant*, *Esay 49. 8.* and elsewhere. God making the Covenant of Grace primarily with him, and with him as for us, thereby his single Bond alone was taken for all, that so God might be sure of satisfaction: therefore hee laid all upon Christ, protesting that hee would not deale with us, nor so much as expect any payment from us, (such was his grace.) So *Psalme 89. 19.* where the mercyes of the Covenant made betweene Christ and God, under the Type of Gods Covenant with *David*, are set forth, *Thou speakest in vision to thy Holy One*, and saidst, *I have laid help on one who is [mighty.]* As if God had said, I know that these will faile mee, and breake, and never be able to satisfie me;

me; but you are a *mighty* and substantiall person, *able* to pay me, and I will looke for my debt of you. And to confirme this, (then which nothing can give stronger consolation: or more advanceth Gods free grace) when God went about the reconciling the world in and by Christ, and dealt with Christ about it; the manner of it is expressed to have beene, that God tooke off our sinnes from us, and discharged us, (as it were) meaning never to call us to an account for them, unlesse Christ should not satisfie him; and laid them all on Christ, so as hee would require an account of them all from him first, and let him looke to it; and this hee did to make the Covenant sure. Thus 2 *Corinth.* 5. 19. it is said, (the Apostle speaking of Gods transaction of this businesse with Christ) that *God was in Christ*, namely, from everlasting, *reconciling the world* (of Elect Believers) *to himselfe*, *not imputing their trespasses to them*; and *made him sinne who knew no sinne*. Observe, that as hee laid our sinnes on Christ, so withall, hee discharged us, in his compact betweene Christ and himselfe, [*not imputing their trespasses to them*]. So then, all laid upon Christ, and hee was

to look to it, or else his soule was to have gone for it. This is not the manner of other Creditours; they use to charge the Debt on both the Surety and the Debtour; but in this Coevnant (of Grace namely) Christs single Bond is entred, hee alone is *The Covenant*: so as God will have nought to say to us, till Christ failes him. Hee hath engaged himselfe first to require satisfactions at Christs hands, who is our Surety.

Now then 2. for to make use of this notion, for the clearing of the point in hand. It might afford us matter of unspeakable comfort, onely to heare of *Christs* having beene arrested by God for our debt, and cast into *Prison*, and his Bond sued, and an Execution of *Judgement* served on him, as the phrases are, *Esay* 53. 3. For thereby wee should have seene, how God had begun with our Surety, (as minded to let us alone) and that it lay on him to discharge the Debt, who was so able to doe it: And thereby wee might also see, how he was *made sinne for us*, and therefore we might very well have quieted our hearts from fearing any arrests, or for Gods comming upon us, till

till we should heare that our Surety were not sufficiently able to pay the debt, (as you have heard hee is.) But yet our hearts would still be inquisitive (for all that) to heare whether *indeed* he hath perfectly satisfied God or no; and would be extreemly solicitous, to know whether he hath satisfactorily performed what hee undertooke; and how he got clear of that engagement, and of *being made sinne for us*. And therefore the Apostle comforts Believers with this, that Christ shall *the next time appeare without sinne*. Unto them that looke for him he shall appeare *the second time without sinne unto salvation*. One would thinke it no great matter of comfort to us, to heare that Christ should appeare without sinne; for who would imagine that it cou'd be otherwise with *The holy One, The Lord of Glory*? there is no wonder in that: Ay, but (sayes the Apostle) your very salvation is interested in this, as nearely as is possible: It is well for you that Christ is now *without sinne*; for hee having as your Surety undertooke to satisfie for sinne, and having accordingly beene *once made sinne*, when on earth; and arrested for it by God at his death; in that now he is got  
clear.

cleare of that engagement, (which could bee no way, but by satisfaction, which he undertook) this doth plainly evince it, and ascertain you, that you shall never be condemned for it: for by the Law, if the Surety hath discharged the Debt, the Debtor is then free. And therefore no newes would or could be more welcome to sinners, then to have a certaine and infallible evidence given, that their *Surety* were well come off, and had *quitted all*, to satisfaction.

Now then to evidence this, serveth his *Resurrection*; *Christ is risen*: Nothing so sure. Therefore certainly the Debt is discharged, and he hath paid it to the full, and so is now without our sinne, and fully got clear of it. For God having once arrested Christ, and cast him into prison, and begun a triall against him, and had him to judgement, he could not come forth, till he had paid the very utmost farthing. And there is the greatest reason for it, to ascertain us that can be: For he was under those bonds and bolts, which if it had been possible would have detained him in the grave, as *Acts 2.24*. The strength of sin, and Gods wrath, and the curse against sin, (*Thou shalt die the death*) did as cords hold him, (as the

the Psalmists phrase is.) Other debtours may possibly break their prisons; but Christ could not have broke through this, for the wrath of the All-powerfull God, was this Prison; from which there was no escaping, no baile: nothing would be taken to let him goe out, but full satisfaction. And therefore to heare that Christ is *risen*, and so is come out of prison, is an evidence that God is satisfied, and that Christ is discharged by God himselfe; and so is now *without sinne*, he walking abroad againe at liberty: And therefore the Apostle proclaims a mighty *victory* obtained by Christ's Resurrection, over *Death*, the *Grave*, the strength of *sinne*, the *Law*, 1 Cor. 15. 55, 56. and cryes out, *Thanks be to God who giveth us the victory, through Jesus Christ our Lord, ver. 57.* You may now rest secure indeed, *Christ is risen, who therefore shall condemne?*



## CHAP. IV.

The second Head propounded, the INFLUENCE CHRIST'S Resurrection hath into Justification. Two branches of the Demonstration of this. First, that Christ was a Common person, representing us in all he was, or did, or suffered, banded at large. More especially a Common person in his Resurrection.

NOW secondly, to come to that other Head propounded, the Influence CHRIST'S Resurrection hath into our Justification. The demonstration or making out of which depends on two things put together : The first, how Christ was appointed by God, and himselfe acted the part of a Common person ; representing us in what he did, and more particularly in his Resurrection. Of this in this Chapter.

The second is, how from that consideration ariseth, not onely an evidence to our faith, but a reall influence into our justification, and non-condemnation. So as, *Who shall condemne ?* because Christ is risen againe, as a Common person, representing us therein.

For

For the first of these, to illustrate and prove it in the generall, that instance of *Adam* serves most fitly, and is indeed made use of in the Scripture, to that end. *Adam*, as you all know, was reckoned as a common publike person, not standing singly or alone for himselfe, but as representing all Man kind to come of him: So as by a just Law, what he did was reckoned to his posterity, whom he represented. And what was by that Law threatned, or done to him for what he did, is threatned against his posterity also. Now this man was herein a lively type of our Lord Christ, as you have it, *Rom. 5. 14.* [*Who was the type of him who was to come.*] Unto which purpose, the titles which the Apostle gives these two, Christ and *Adam*, *1 Cor. 15. 47.* are exceeding observable; hee calls *Adam*, *The first man*; and Christ our Lord, *The second man*: and both for that very purpose and respect which we have in hand: For, first, hee speaks of them, as if there had never been any more men in the world, nor were ever to be for time to come, except these two: and why? but because these two between them, had all the rest of the sonnes of men hanging at their girdle; because they were both Com-  
mon.

mon persons, that had the rest in like (though opposite) considerations included, and involved in them. *Adam* had all the  
 11 sons of *Men* borne into this world, included in himselfe, who are therefore called *earthly men*, ver. 48. in a conformity to him *the earthly man*, ver. 47. and Christ the second man had all his Elect, (who are *the first borne*, and whose names are written in heaven, and therefore in the same verse are oppositely called *heavenly men*) included in him. You see how he summes up the number of all men in two, and reckons but two men in all; these two, in Gods account, standing for all the rest. And farther observe, that because *Adam* was in this his *being*, a common person unto his, the shadow and the lively Type of  
 11 Christ, who was to come after him; that therefore he is called *The first man*, (of these two) and Christ *The second man*, as typified out by him.

Now if you aske, wherein Christ was a Common person, representing us, and standing in our stead; I answer, If in any thing, then in all those conditions and states wherein he was, in what he did, or befell  
 11 him, whilst here on earth especially: For he had no other end to come downe into this world,

world, but to sustaine our persons, and to act our parts, and to have, what was to have been done to us, acted upon him. 11

Thus first, in their two severall conditions, qualifications, and states, they both were *Common persons*: That is, look what state or condition the one or the other was made in, is by a just Law to be put upon those whom they represented. So the Apostle reasons from it, *ver. 48. [As] is the earthly man*; (namely the first man, *Adam*) [*such*] *are the earthly*: namely, to be earthly men as well as he; because he who was a Common person representing them, was in his condition but an *earthly man*: And oppositely, by the same Law it followes, [*As*] *is the heavenly man* (namely, the second man, *Christ*) [*such*] *are* <sup>11</sup> *and must be the heavenly*, who pertaine to him, because he also is a Common person, ordained to personate them: and *Adam*, who came after him, was therein but his Type.

And as thus in this place to the *Corinths* the Apostle argues Christ to bee a Common person in respect of his condition and state, by an argument of parallels taken from his Type, *Adam*; So secon dly, in that 5. to the *Romanes*, he argues Christ

to have been a Common person, in his actions which hee did on earth; and this also from the similitude of *Adam*, whom *ver. 14.* he therein makes to have been Christs Type. And he speaks of *Adams* there, as a Common person, both in respect of *what he did* namely, his [*Sin;*] and also in respect of *what befell him* for his sinne, namely [*Death,*] and condemnation. And because he was in all these not to be considered as a *single Man*, but as one that was *All men*, by way of representation: Hence, both what he did, they are said to doe in him; and what condemnation or death was deserved by his sinne, fell upon them all, by this Law of his being a publick person for them.

1. For what he did: He sinned, you know; and *ver. 12.* *All are said to have sinned*, namely, in *his sinne*; Yea, and according to those words in the Greek, [*ἐν ᾧ*] which are added there, you may render that sentence (and the Originall bears it, and it is also varied in the Margent) thus, [*In whom*] *all have sinned*; namely, in *Adam*, as in a publick person. Their act was included in his, because their persons were included in his.

And 2. for what befell him for sinne, that

that befell them also by the same Law of his being a person representing them. Hence *ver. 12.* Death is said to *pass* upon all men, namely for this, that *Adams* sinne was considered as theirs, as it there followes. It is said to *pass* even as a sentence of death *passeth* upon a condemned Malefactor. And *ver. 18.* Judgement is said to *come by that one mans offence*, upon all men, to condemnation. Now in *Gen. 2. 17.* the threatning was spoked only to *Adam*, as but one man, In the day that thou eatest thereof, thou shalt surely dye : And *Gen. 3. 19.* that sentence seems only to *pass* upon him alone, [*Unto dust thou shalt returne.*] Yet in threatning *Adam*, God threatned us *all*; and in sentencing *Adam* to death, he sentenced us also : The curse reacheth us too ; Death passed upon all men then, and therefore by a just Law Death reignes over all, as *ver. 14. and 17.* because *Adam* was in all this a Common person representing us, and so in our stead ; and so all this concerns us, as truly and as neerly as it did him. I say by a just Law ; for indeed the Scripture upon the lequity of this Rule, pronounceth a Statute out against all men, that they should die, *Hebrews 9. 27.* *Statutum est*, It is appointed by a Statute

tute Law, that *all should dye*. Now if you search for this *Statute*, when and where enacted, you will finde, that the Originall Record and Roll is that in *Gen. 3. 9.* spoken onely of *Adam*, but holding true of us, [*To dust thou shalt returne.*]

Just thus the matter stands in the point of our Justification and salvation, between Christ and Elect Believers; for *Adam* was herein his Type. Christ was considered and appointed of God as a Common person, both in *what he did*, and in *what was done to him*: So as by the same Law, what he did for us, is reckoned or imputed to us, as if we our selves had done it; and what was *done to him*, tending to our justification and salvation, is reckoned as done to us. Thus when Christ *died*, he died as a Common person, and God reckoneth that we died also. When Christ *arose*, he rose as our Head, and as a Common person, and so then God accounts that we rose also with him. And by vertue of that communion which we had with him in all those actions of his, it is, that now when we are borne againe, we doe all rise both from the guilt of sinne, and from the power of it; even as by vertue of the like



like communion we had with (or being one in) *Adam*, we come to bee made sinfull, when we begin first to exist as men, and to be first borne.

Thus in his death he was considered as a Common person, and God reckoned us dying then, and would have us reckon so also. So *Rom. 6. 10.* the Apostle speaking of Christ, saith; *In that he dyed, he dyed unto sinne once, but in that he liveth, he liveth unto God.* Then *v. 11.* speaking of us, he sayes, [*Likewise reckon*] *you your selves to be dead unto sinne, but alive unto God, through Jesus Christ our Lord.* The meaning whereof is plainly this, that whereas regenerate men are for the present in the reality but imperfectly mortified and dead to sinne, as considered in themselves, and in respect of the work of it, as wrought in them: yet that being considered in Christ as their Head, and a Common person representing them, they may λογίζεν, they may truly by a way of faith, reason or reckon themselves wholly dead, in and through Jesus Christ our Lord; in that he once dyed perfectly unto sinne, as a Common person representing them. So as what yet is wanting in the work of Mortification, in their sense and experience of it, they may supply by faith, from



from the consideration of Christ their Head, even themselves to have dyed, when he dyed. The Apostle I say, would have them by reason conclude or inferre (for so the word [ $\lambda\omicron\gamma\iota\zeta\epsilon\theta\epsilon$ ] signifies, as Chap 3. 28. *therefore we conclude, &c.* it is the same word) from Christs death, that they are dead: which Conclusion cannot be made, unlesse this be one of the Propositions in this Argument, *That we dyed in Christ, When he dyed*; and so though in our selves wee are not yet wholly dead to sinne, nor perfectly alive to God; yet through Jesus Christ your Lord and Head (sayes he) reckon your selves so; in that (as ver. 10.) *hee dyed, and now lives*; and you were included in him. And indeed, this Consideration the Apostle suggests unto our faith, both as the greatest encouragement against imperfect mortification begun; that yet we may comfort our selves by faith, as reckoning our selves wholly dead in Christs death, and so may assure our selves, we shall one day be perfectly dead in our selves by vertue of it; and withall, as the strongest argument also and motive unto Mortification, to endeavour to attaine to the highest degree of it: which therefore he carryes along in

in his Discourse throughout that whole Chapter. He would have them by faith or spirituall reasoning take in, and apprehend themselves long since dead to sinne in Christ, when he dyed; and so should thinke it the greatest absurdity in the world to sinne, even the least sinne, wee being dead long since, and that wholly, when CHRIST our Head dyed: *And, how shall we that are dead to sinne, live any longer therein? And ver. 7. He that is dead, is free from sinne; and how then shall we doe the least service to it? Now all this he puts upon Christs dying, and our dying then with him: ver. 6. [Knowing this, that our old man is crucified with him, (even when he was crucified) that it might be destroyed] one day in us, fully and perfectly: Christs Body representing therein as a publike person, the Elect, and their body of sinne conjunct with them. So as thus by faith they are to reason themselves wholly dead to sinne in Christ, and to use it as a reason and motive to stirre up themselves not to yeeld to the least sinne. I use this expression of being wholly dead, because if he had spoken meerly of that imperfect mortification begun in us] the argument would not have been*

been a perfect motive against the least sins. [*We who are dead, how shall we live in sin.*] or yeeld unto the least sinne? For it might be said, Alas, we are but imperfectly dead; and from an imperfect death could but an imperfect argument have been drawne. But the Scripture elsewhere tells us, that *Christ by his death hath [perfected] for ever all that are sanctified: 1o Heb. 10.* So as in his death they may reckon themselves perfectly dead by faith, and perfectly sanctified, though yet the work be not actually *ss* and fully perfected.

And all this communion with Christ as a Common person, representing them in his death, he there instructs them to be represented and sealed up to them by their Baptisme; so *ver. 3 4.* How, I shall shew afterwards.

Now as this place holds forth Christ as a Common person in his Death representing us; so other places hold forth the like of his Resurrection. In the *1 Cor. 15. 20.* the Apostle argues, that Elect Beleevers must and shall rise, because *Now Christ is risen from the dead, and is become the first-fruits of them that sleep.* See the force of this Argument founded upon this notion & consideration, that Christ was a Common person

person representing all the rest; and this strongly presented in that expression of his being *the first-fruits*, in allusion to the Rite in the Leviticall Law. All the sheaves in a field being unholy of themselves, there was some one sheafe in the name and roome of all the rest, (which was called the *first-fruit*) which was lift up, and waved before the Lord; and so all the sheaves abroad in the field, by that act done to this one sheafe, were consecrated unto God, (*Levit. 23. 10, &c.*) by vertue of that Law. The meaning of which Rite the Apostle expounding, alledgeth *Rom. 11. 16.* [*If the first-fruits be holy, all the lump is holy also:*] Thus when wee were all dead, Christ as the *First-fruits* riseth, and this in our name and stead, and so we all rise with him and in him. And although the Saints departed are not, in their owne persons as yet risen, (as wee all who are now alive, are not in our owne persons yet dead) yet in the meane time, because thus they are risen in Christ, as their *First-fruits*; hence, in the very words following, hee saith, they are but asleep, [*Hee is become the first-fruits of them that sleepe,*] because they remain alive

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in Christ their Head, and shall rise one day : because [*in him*] they virtually are already *risen* ; and this in Gods account in as true and just a sense, as we (though personally alive ) are yet all reckoned *dead in Adam*, because hee as a Common person had the sentence of death pronounced to him, by vertue of which wee must dye; and this by the force of the same  
|| Law, even of that which we have inculcated of being a *Common person*, representing us. And indeed, so it followes, (which argues this to be the Apostles meaning) *verse 21. For as in Adam all dye, even so in Christ shall all be made alive.* His argument lyes thus : *Adam* was the first-fruits of them that dyed ; *Christ*, of them that rose. Hence therefore we are elsewhere said (though in respect to another life) to be *risen with Christ*, *Ephe. 2. 5, 6.* and (which is yet more) to *sit together with him in heaven* : because he as a Common person representing us, sits there in our name and stead, as you shall heare when I come to it in the Text, in the next Section.

CHAP. V.

The second branch: *How Christs representing us as a Common Person in his Resurrection, hath an Influence into our Justification, made forth by two things:*  
 1. *How Christ at his Resurrection was justified from our sinne:* 2. *That we were all then justified in him as a Common Person.*

**N**OW then to come to the other branch of the Demonstration, namely, how this relation to us as a Common Person representing us in his Resurrection, hath a reall influence into our Justification: And this is the point I drive at; and for the clearing of which that large and generall discourse by way of digression in the former Chapter was but to make way for.

I shall absolve and dispatch this Branch, by shewing two things:

1. That Christ himselfe was justified, *I* and that at his Resurrection.

2. That he was justified then as a Common person, representing us therein, as well as that he rose as a Common person; and so that we were then justified

in him and with him; and by this means it is that by that *Act* then done to him, our Justification is made irrepealable for ever.

For the explicating of the first: As Christ was in his death made sinne for us, and so sustained our persons in his satisfying for sinne by his death, ( which is the matter of our righteousness ) so in and upon his Resurrection he was justified and acquitted from our sins by God, as having now fully in his Death satisfied for them, which I make forth by these three things put together;

First, in reason, if that Christ were made sinne for us, and satisfied for it, there must then some *Act* passe, whereby Christ should be pronounced acquit of our sins, and fully cleare of them, and so be himselfe formally justified, in respect of those finnes, for which he undertook to satisfie. For according to the course of all Proceedings, if a charge of guilt be formally laid, there must be as formall an *Act* of acquitting, and of giving a *Quietus est*: There is no man, but for his owne discharge and security would desire it. Nor is there any wise man that payes a debt for which he is legally sued, that will not have upon  
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the payment of it, as legall an acquittance. Paul, when hee was cast into prison by a publick Act of Authority, he stood upon it, to have a publick Act of Release from the same Magistrates, and would not goe forth of prison privily, though themselves sent to him so to goe out, *Act. 26. 16* 37. Now God himselfe did *lay the iniquities of us all upon Christ, Esay 53. 6.* and *had him to prison, and to Judgment* for them, *verse 8.* There must therefore some Act passe from God, legally to take them off from him, and declaring him discharged, to deliver him from Prison and Judgement.

And *De facto*, it is evident, that there was some such Act passed from God; for as wee read, that Christ while hee lived, and also in his Death, was *made sin*, and *did beare the sin of many*, as the phrase is, *Heb. 9. 28.* So we read in the very next words, that *he shall appeare the second time [without sinne,]* which must needs be spoken in a direct opposition to his *having borne our sins*, and appearing then with all our sins laid to his charge. He appeared charged with them then, but now he shall *appeare as apparently and as manifestly to bee without those finnes*, (for of our



sinnes it must needs be meant) and so to be discharged of them as fully, as ever he appeared charged with them; for it is said, *He shall [appeare] without sinne*; and therefore to the judgements of all it shall be made manifest, that *that* God that once charged him with them, hath now fully discharged him of them. The Apostle speaks of it as of a great alteration made in this respect between Christ as he was whilst on earth, and Christ as he is to appeare the second time, and is now in heaven. And this alteration or discharge must necessarily be made by God; for he is the Creditour who followed the Suit, and therefore he alone can give the Acquittance.

Now secondly, from hence it will follow, that there must be some *time* when this alteration was first made, and discharge given; when Christ from being sinne, as he was made, should become without sin, through Gods acquitting of him, and this, say I, was at his *Resurrection*. It is not deferred as then to be first done, when he is to appeare the second time, though then it *appeares* indeed, but it is really done before; for he comes then to judge others for sin. Now in reason, when should this Acquittance or Justification from  
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our sinnes be first given to Christ, and legally pronounced on him; but when he had paid the last farthing of the debt, and made his satisfaction compleat? which was then done when he began to rise: for his lying in the grave was a part of his Humiliation, and so of his Satisfaction, *Humi* as generally Orthodoxe Divines hold. Now therefore when he began to rise, then ended his Humiliation; and that was the first moment of his Exaltation. His Acquittance therefore beares Date from thence, even from that very houre.

Hence thirdly, we read, as that Christ was condemned, so that he was justified. Thus 1 Timothy 3. 16. God is said to be manifest in the flesh, and then that this God-man was justified in the spirit: That is, whereas God was manifest or appeared in flesh to condemne sinne in the flesh, as Rom. 8. that same God-man was also justified in the spirit from all those sinnes, and so received up to glory, as it followes there. And not to goe farre, the very words of this my Text, [It is God that justifies] are taken out of Esay 50. 8, 9. and as there, they are first spoken by Christ of himselfe, then, when

he gave *his backe to the smiters*, in his death, (as in the verses before) and was put to death as a *condemned man*, hee comforts himselfe with this, [*Hee is neere that justifies mee, who shall condemne?*] And when was that done, or to bee done, but at his Resurrection? So the phrase in *Timothy* imports, if you compare it with another in *Peter*, 1 *Pet.* 3. 18. *Being put to death in the flesh*, [*and quickned in (or by) the spirit.*] *Paul*, he sayes, [*Justified in the spirit;*] *Peter* he sayes, [*Quickned in the spirit:*] both meane one and the same thing. By [*Spirit*] is meant the *power of his God-head*, and *Divine nature*, whereby he was at once both raised from the grave, and from under the guilt of sinne together. Hee was at once both *quickned*, (or raised) and *justified also*. And that by [*Spirit*] they meane his *Divine nature*, the opposition in both places evidently implyes, for it is opposed to his [*Flesh*] or humane nature. Now because he was quickned (or raised) by the power of the *God-head*, and at that raising him, hee was *justified also* by *God*, and declared justified by that Resurrection, (as he had been declared condemned by his death.) Hence to

[*be justified*] is put for his *Resurrection*; for that was his justification, or declaration to all the world, that he was justified from all the sinnes laid to his charge. And that other place I cited out of *Isaiah*, hath the same meaning also; for Christ there comforts himselfe against the Jewes condemning him, and putting him to death, with the hopes of Gods justifying of him, when hee shou'd have gone through that worke. And Christs meaning there is this, *God will raise me up and acquit me, though you condemne and kill me.* In the other Prophets you shall finde Christ still comforting himselfe against his condemnation at his death, with the thoughts of his *Resurrection*, which he foresaw as shortly to follow after it; as here in *Esay* he comforts himselfe with these hopes of his *being justified* after their condemnation of him. For instance, *Psal. 16.9. My flesh shall rest in hope, thou wilt not leave my soule in hell, nor suffer thy holy One to see corruption.* Which words (you know) Peter in the *Acts* doth twice interpret of Christs Resurrection. In like manner here in *Esay*, against his death and condemnation hee comforts himselfe with the hopes of Gods justification of

him at his Resurrection, *He is neare who justifies me, (and he shall help me) Who shall condemne?* And further, to confirme and strengthen this notion, because his Resurrection was the first moment of this his justification from our finnes, therefore it is, that God calls it his first begetting of Christ. [*This day have I begotten thee*] speaking manifestly of his Resurrection, *Acts 13. 35.* And the reason of his so calling it, is, because all the while before he was covered with siane, and the *likenesse of sinfull flesh*; But now having flung it off, he appeares like Gods Sonne indeed, (as if newly begotten.) And thus also there commeth to bee the fuller conformity between Christs justification and ours: For as our justification is at our first being borne againe, so was Christs also at this his first glorious begetting. He was under an *Attainder* before; here was the *Act of Restitution* first passed. And as at our Conversion (which is to us a Resurrection) we *pass from death to life*; (that is, from an estate of death and condemnation, unto justification of life) so did Christ also at his Resurrection, (which to him was a re-beggetting) *pass from an estate of death, and guilt laid*

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on him, to an estate of Life and Glory, and justification from guilt; and so shall *appear*, as the word is, *Heb. 9. ult.* (as he doth now in heaven) *without sin*; for he became to be without sin from that very moment. Thus I have shewn how Christ was justified at his *Resurrection*.

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Now then in the second place, I am to shew that this his justification, and pronouncing without sinne, thus done at his Resurrection, was done to him as the *First fruits*, and as to a *Common person* bearing our persons, and so, in our names. From whence will necessarily follow, as the Conclusion of all, That the persons of all the Elect Beleevers, have bene justified before God in Christ, as their Head, at, or from the time of his Resurrection; and so that Act of Justification to have been so firmly past, as it cannot be revoked for ever.

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Now this is proved, first, by the very same reason or respect that he was said to be the *first-fruits of them that sleep*, as representing the rest in his Resurrection, (which I shewed at large in the former Chapter) upon the same ground he is to be so lookt at also in this his justification pronounced upon him at his Resurrection, even

as the *first-fruits* also of them that are justified. And so in the same sense, and by the same reason that we are said to be *risen with Christ*, in his Resurrection; we must also be said to be *justified with him in this his justification*, at his Resurrection. And indeed, (to enlarge this a litle) as there is the same reason and ground for the one, that there is for the other, (he being a publike person in both) so the rule will hold in all other things which God ever doth to us, or for us, which are common with Christ, and were done to him; that in them all Christ was the *first-fruits*, and they may be said to have been done *in us, or to us, yea by us, in him, and with him*. Yea, what ever God meant to doe for us, and in us, whatever priviledge or benefite he meant to bestow upon us, he did that thing first to Christ; and (some way) bestowed the like on him as a Common person, that so it might bee by a solemne formall Act ratified, and be made sure to be done to us in our persons in due time, having first been done to him representing our persons; and that by this course taken, it might (when done to us) bee effected by vertue of what was first done to him. Thus God meaping to *sanctifie us*, he sanctifies.



etifies Christ first, in him as a Common  
 person sanctifying us all; *For their sakes*  
*I sanctifie my selfe, that they also may be*  
*sanctified through thy truth, Iohn 17. 19.*  
 Hee sanctifies the humane nature of Christ  
 personall, that hee may sanctifie Christ  
 mysticall, (that is, his body) and him  
 first, as a Common person representing  
 us, that so wee being virtually, and re-  
 presentatively sanctified in him, may bee  
 sure to be sanctified afterwards in our  
 owne persons, by meanes of his sanctifi-  
 cation. And so in like manner for our  
 sakes hee was *justified in the Spirit*; be-  
 cause wee were to bee justified, and so to  
 bee justified first in him, and with him  
 as a Common person. Now this rule  
 holds in all blessings else bestowed; for  
 Paul pronounceth of them all, that God  
 hath blessed us with all spirituall blessings  
 in Christ Iesus, *Ephesians 1. 3.* which  
 God did to order, (that as hee speakes  
 of ordaining salvation to be by faith,  
*Rom. 4. 16.*) that all those blessings might be  
 sure to all the seed. For this formall in-  
 vestiture of estatting us into all blessings by  
 such solempne acts done to Christ as our  
 Head and Representer of us, makes  
 what hee intends to bestow, sure  
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beforehand, by an irrepealable act and sentence which hath its warrant in all Lawes of men, as I have shewne, and shall anon againe urge.

And secondly, by the equity of the same Law that in *Adam* wee were all condemned, (*Adam* being a Type of him in this) by the same Law (I say) wee were all justified in Christ when hee was justified, else the Type were not therein fulfilled. Now the sentence of condemnation was first passed upon *Adam* alone, yet considered as a common person for us, therefore also this Acquittance and Justification was then passed towards Christ alone, as a publique person for us. Yet, in this his being justified, Christ must much rather be considered as a Common person representing us, then *Adam* was, in his condemnation: For Christ in his owne person as he had no sinne, so he had no need of any justification from sinne, nor should ever have been condemned: And therefore this must be onely in a respect unto our sinnes imputed to him, and if so, then in our stead. And so herein, he was more purely to be considered as a Common person for us, then ever *Adam* was, in his being condemned. For *Adam*, besides

sides his standing as a Common person for us, was furthermore condemned in his owne person ; but Christ in being justified from sinne, could onely be considered as standing for others. Thus *Rom. 5. 18.* Therefore as by the offence of one, judgement came upon all men to condemnation ; even [6] (or, in like manner) by the righteousnesse of that one (man Christ) the free gift came upon all men (namely, in Christ) unto justification of life. He parallels both with a [So] onely with this difference between Adams being a Common person for us, (and so betweene the ground of our being condemned in him) and Christ his being a Common person for us, (and our Acquittance in him) that the condemnation came upon all by a necessary, naturall covenant, (for by such a covenant was Adam appointed a Common person for us) but Christ his being appointed thus a Common person for us, it was by a free gift of grace; and therefore in like manner by a free gift of grace it is that the imputation of that which hee did, or was done to him, is reckoned ours. As then in Adam all dyed, when he sinned, (as the Apostle speaks) so in Christ were all justified, when he was justified. For as in his deach Christ was a publique person for

us, and in all that befell him; so in his Resurrection, and in all that was then done to him; and so, in this his being then justified. And as when hee dyed, the *Just* was put to death for the *unjust*, (as Peter speakes) so when hee arose and was justified, the *Just* that needed no justification was justified for the *unjust*, who else had been condemned; and so we were then justified with him.

#### CHAP. VI.

*How our faith may raise from hence just matter of Triumph about our Justification. An explication how we are justified by faith although justified in Christ at his Resurrection.*

**A**Nd hereupon is grounded this Triumph of Faith here, from Christs Resurrection, *Who shall condemne? it is Christ that is risen*: The meaning whereof is, that was justified at his Resurrection, ([*justified in the Spirit*] and [*Quickned in the Spirit*] being all one) and *we in him*: Yea, and a [*rather*] is put upon this, rather then upon his death; for this act was a *solemn* dis-

discharge from all sinne and condemnati-  
on; it was a legall Acquittance given to  
Christ for all our sins, and so to us also con-  
sidered as in him. His death was but the  
satisfaction and payment; but this is the  
first Act of Absolution: Yea, and this is the  
Originall Act, which is upon Record be-  
tween God and Christ; and our Justifica-  
tion and atonement (when we are justified  
by faith in Christ) is but a copy fetcht  
from this Roll, and Court sentence then  
pronounced.

And such a way and course to ratifie  
and make Acts good and legall, (even to  
have them done by another representing  
ones person) is common among men, (as  
those instances I formerly gave do shew.)  
An Attorney at Law receives a Debt, or  
an Acquittance for a Debt, paid or given  
for another man, and it is as legall, as if  
the man himselfe, or creditour had done  
it, and the Debtor had received the Ac-  
quittance himself. Yea, Acts of the greatest  
and highest concernment are oft times  
no otherwise transacted; as the marriages  
of Princes are by Proxy solemnized, their  
Embassadours representing their persons  
and contracting and marrying their  
wives in their stead, which acts are  
thereby

thereby made as irrevocable, and irrep-  
arable, as if themselves had in person done  
them. And so if we were justified when  
|| Christ did rise and was justified, our justi-  
fication then cannot be reversed, but  
stands as legall and warrantable as any  
act that God or Man ever ratified  
or confirmed. And *Who then shall con-  
demne?*

Onely, for farther explication sake (lest  
there be a mistake) let me adde this, That  
it is necessary that we be *justified* in our  
owne persons *by faith*, (notwithstanding  
this former Act thus legally passed)  
whereby we lay hold upon what God did  
thus before for us in Christ, to the end  
that God upon our believing may accord-  
ing to his owne rules *justify* his justifying  
of us unto all the world; which untill we  
doe believe, he could not doe: For accord-  
ing to the revealed Rules of his Word,  
(which he professeth to proceed by at the  
latter day) there is a curse and a sentence  
of condemnation pronounced against us, ||  
under which we stand till hee shall take it  
off, by giving us faith; unto which hee  
hath, in the same Word, made the pro-  
mise of justifying us in our own persons, as  
before he had done in Christ. Yet still  
notwith-

notwithstanding, so, as, although when we first believe, then onely Justification is *actually* and personally applyed to us; yet at Christs Resurrection, and in his being then justified, this act and sentence was *virtually* pronounced upon us; and so doth necessarily require, and exact at Gods hands, the bestowing faith upon us; that so by vertue of this former act passed, we come to be *actually* justified in our owne consciences, and before all the world: And so our Justification which was but secretly wrought, and passed upon us in Christ, is never made void, but stands irrepealable; and so ratified, that our personall justification by faith doth alwayes infallibly second and succeed it. And (to illustrate it a little) our condemnation in *Adam*, and this our justification in Christ, doe in this hold parallel together, That as in *Adam* we were all *virtually* condemned, (*In Adam all die*) and that legally enough too, for thereupon came out that Statute-Law, *Statutum est, It is appointed that all should dye*) (and yet we are not *actually* in our owne persons condemned, till we are borne of him; nor doe we personally dye, untill we lay downe our flesh: Even so is it in the matter of our justification;

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it was done virtually in Christ, and afterwards when wee believe, is actually passed in and upon our selves. Now I call this former but a *virtuall justification*, even as by the sentence of condemnation passed upon a Malefactor, he is called a *dead man*, that is, hee is so virtually and *in Law*, (as wee say) though naturally he dye not many dayes after, but in that respect may be still alive: so by Christs being justified, we are all virtually, and in Law justified, through a secrete, yet irrepealable Covenant betweene God and Christ, who onely did then know who were his. 2

And for a confirmation even of this also, That God accounts all the Elect justified in his justifying of Christ, we shall not need to goe any farther then the words of this Text, if we doe but diligently compare their standing here, with that of theirs in that place out of which they are taken, and where wee finde them first recorded and spoken, namely, in that 50. of *Esay* 7, 8. *He is neere that justifies me, who is he that shall condemne?* Now there (as Interpreters agree, and as the Context shews) those words are spoken by Christ himself: for v. 5. he speaks of Gods  
 boring



aboring his eare to doe his will, (the same expression that is used of Christ, *Psal. 40.6.*) and farther sayes, *I gave my back to the smiters, and my cheeks to them that pulled off the hair, and I hid not my face from shame and spitting:* (all which you may read in Christs sufferings, *Mat. 26.27.*) and *27.26.*) And as he spake before (in *v.4.*) of Gods having given him the tongue of the learned, to speake a word in season to him that is weary: (which you may read done by Christ, *Mat. 11.28*) Now those words were spoken by Christ, to comfort himselfe against the Jewes condemning him, as considering that God would justifie him; as at his Resurrection (you have heard) he did. Now mark it, those very words which *Isaiah* brings in Christ speaking as of himselfe alone, (those very words) *Paul* here boldly applies (in the like triumph) to all the Elect of Christ, *Who shall condemne? It is God that justifies;* and this, because Christ is dead, and risen, and acquitted by God. Christ spake those words as a publike person, in the name of all his Elect, whom he in his death, & in his justification represented; and for that very respect *Paul* speaks the like words over againe, of all Elect Believers, as being as truly and really intended



tended of them, when spoken by Christ, of himselfe, and his own person. He *neere that justifies me*, (sayes Christ) *who shall condemne?* (namely) Me, or mine Elect, whose persons I sustaine. And *who shall lay any thing to the charge of Gods Elect?* (sayes Paul) *It is God that justifies, Who shall condemne?* For Christ hath dyed, and been condemned for them, and Christ was justified from that condemnation, and they in him. And because the justification of himselfe, which Christ spake of, as lookt for from God, was to be made at his Resurrection, (as hath been said) therefore Paul here puts a [rather] upon his Resurrection.

And farther to establish this, as you heard before out of *Romans 6. 10.* that in respect of Sanctification we were *dead with Christ*, even then when he dyed; so in the 2. of *Coloss. 12.* we are said to bee *risen with him*, in respect of our justification, (which is the thing in hand.) The words are, *And you being dead in your sins*, (namely, the guilt of your sinnes) *and the uncircumcision of your flesh*, (that is in respect of the power of corrupt nature) *hath he quickned together with him* [being forgiven you all your trespasses.] See here

the forgiveness of our finnes, or our justification, is called a quickning, or a raising up of us, (as the 12. verse hath it) together with him, in a conformity and relation to that justification from our finnes, which at his Resurrection he received in our names. His meaning is, he was justified then, and in our names; and so we are now justified through the vertue of that our communion with him therein: For if you mark the connexion of the words with what follows, verse 14. you will finde this forgiving of their trespasses, (ver. 13.) through their being quickned together with him, not onely to have beene done when they believed, and so when they had that justification personally first applied to them, (of which, it is true, the words in the 12. verse are to be understood) but also then to have been done, when he having (as it followes in the 14. ver.) blotted out the hand writing of Ordinances which was against us, nailing it to his Crosse, and having spoiled Principalities and Powers, and got the victory, (namely, in his rising againe) had made a shew of them openly, (in his ascending to heaven) triumphing over them [*ἐν αὐτοῖς*] in himselfe, (as the Margent hath it) (of which words I shall farther speak in the next Head) So

as then when Christ did this in himself, then were our finnes forgiven; then were wee acquitted with him, and triumphed with him; he doing all this in our stead, representing us.

### CHAP. VII.

*How all this, both the support of our faith, and our Justification by Christs Resurrection, is sealed up to us in Baptisme. The Conclusion. How faith may make use of Christs Resurrection in its pleas to God.*

**A**Nd all this our communion with Christ in his Resurrection, both in respect of Sanctification, (which the sixt of the *Romans* holds forth) and of Justification, (which this place in the *Colossians* holds forth) is lively (as both places declare) set out, and sealed up to us, in the Sacrament of Baptisme. *Rom. 6. 3, 4.* we are said to be *buried with him in Baptisme, &c.* and *Coloss. 2. 12.* *Buried with him in Baptisme, wherein also you are risen with him.* The eminent thing signified and represented in Baptisme, is not simply the Bloud of Christ as it washeth us from sin; but

but there is a farther representation there-  
in of Christs Death, Buriall, and Resurre-  
ction in the Baptized's being first bu-  
ried under water, and then rising out of  
it; and this not in a bare conformity unto  
Christ, but in a representation of a Com-  
munion with Christ, in that his Death  
and Resurrection: Therefore it is said,  
[We are buried with him in Baptisme:] and,  
[wherein you are risen with him:] It is not  
simply said, like as he was buried, and rose;  
but [with him.] So as our communion and  
oneness with him in his Resurrection, is  
represented to us therein, and not onely  
our conformity or likeness unto him  
therein. And so Baptisme representeth  
this to us, that Christ having once in him-  
selfe sustained the persons of all the Elect,  
in his Buriall and Resurrection, that now  
upon the party himselfe who is baptized,  
is personally, particularly, and appar-  
ently re-acted the same part againe, //  
in his Baptisme; thereby shewing what  
his communion with Christ before was, in  
what was then done to Christ; that  
hee then was buried with Christ, and  
rose with him: and upon that ground,  
is now in this outward signe of Bap-  
tisme, (as in a shew or representation) both

both buried, and also ariseth againe.

And moreover, hence it is, that the *Answer of a good conscience*, (which is made the inward effect of this Ordinance of Baptisme, 1 Pet. 3. 21.) is there also attributed unto Christs *Resurrection*, as the thing signified and represented in Baptism, and as the *cause* of that answer of a good conscience: *Even Baptisme* (saith hee) *doth now also save us* (as being the Ordinance that seales up salvation) *not the putting away of the filth of the flesh*, or the washing of the outward man; but the *Answer of a good conscience towards God*, [By the *Resurrection of Jesus Christ*.] To open these words: Our consciences are that principle in us, which are the seat of the guilt of all the sins of the whole man; unto whose Court they all come to accuse us, as unto Gods Deputy: which Conscience is called Good or Evill, as the state of the man is. If his sinne remaine unpardoned, then as his estate is damnable, so his conscience is evill: If his sins be forgiven, and his person justified, his conscience is said to be good: Conscience having its denomination from the mans state, even as the Urine is called good or bad, as the state of the mans body is healthfull

or

or unsound, whose Urine it is. Now in Baptisme, forgivenesse of sins, and justification being sealed up to a beleever's faith and conscience, under that lively representation of his Communion with Christ in his Resurrection: hence this is made the fruit of Baptisme, that the good conscience a Beleevee sealed up in Baptisme, hath wherewithall from thence to answer all accusations of sinne, that can, or doe at any time, come in upon him; and all this as it is there added, [By vertue of the Resurrection of Jesus Christ:] namely, in this respect, that his Communion with Christ in his Resurrection, hath been represented in his Baptisme as a ground of his faith, and of that Answer unto all accusations. So that indeed, the same thing that Paul sayes by way of triumph and defiance to all accusations, *Who shall condemne?* [Christ is risen] the very same thing Peter here mentions, though not by way of Defiance, yet of a Beleevers answer and Apology, That if sins do come to condemne or accuse, a good conscience is ready to say, *Christ is risen, and I was then justified in him*; There is my answer, which nothing in heaven nor hell is able to reply unto. *This is the*

unsound

that if  
sin doo

answer of a good conscience, by the Resurrection of Jesus Christ.

Now to crown this second Pillar of Faith with this *Coronis* or Conclusion, by way of Application or Direction to a Believers faith, how to make use of Christs Resurrection in point of non-condemnation. You heard before out of Rom. 6. that in respect of Mortification (as the Apostle there reasoneth) wee may be truly said to have beene perfectly dead to all sinne in Christs dying unto sinne once: and through his representing us therein as dying unto sinne, in and with him. So as although wee be for the present but imperfectly mortified in our selves, yet when corruptions arise, the Apostle bids us help our selves against them by faith, [reasoning] our selves to stand wholly dead to sin, when Christ dyed; and so to conclude from thence that wee shall one day be fully dead to sinne, because we then did perfectly dye in Christ unto it: which kinde of reasoning also God would have us use as a motive (and of all motives that are in the Gospell it is the strongest) against any corruption when as it ariseth; *Shall I that am dead to sinne in Christ (and so am freed from it) shall*



*I live any longer therein? Ver. 2.* Now as God would have our faith make this use of our Communion with Christ in his death, in point of *sanctification*; just so when guilt of sinne ariseth in thy conscience to accuse or threaten condemnation, [*reason*] thou thy selfe (as the Apostles word is in that other case) or *reckon thy selfe* (as our translation hath it) *justified* in Christ, in his Justification which was done at his Resurrection. Yea, and seeing God would have thee use thy Communion with Christ in his Death, as an argument to move thee to mortifie sinne, (bidding thee to reckon thy selfe dead to sinne in Christ) doe thou desire him in like manner, to *reckon thee as justified* at Christs Resurrection (for the ground of both is the same) and returne that as an argument to him, to move him to *justifie thee*. And this is that answer of a good conscience which *Peter* speaks of; this is the meaning of *Pauls* challenge, *Who shall condemne? Christ is risen.*

And should thy heart object, and say, But I know not whether I was one of those that God reckoned justified with Christ when he arose: Then go thou to God, and aske him boldly, whether he did not do this for thee, & whether thou wert not



one of them intended by him ; put God to it, and God will (by vertue of Christs *Resurrection* for thee) even himselfe [*Answer*] thy faith this question, ere thou art aware ; Hee will not deny it : And to secure thee the more, know, that however Christ will be sure to looke to that, for thee ; so as that thou having beene then intended, (as if thy heart be drawne to give it selfe up to Christ, thou wert) shalt never be condemned.

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SECT.

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## S E C T. IV.

Faith supported by Christs Ascension, and Sitting at Gods right hand.

Rom. 8. 34.

*Who is he that condemneth? It is Christ, [Who is even at the right hand of God.]*

## C H A P. I.

*A Connexion of this third Head, with the two former: Shewing how it affords a farther degree of Triumph. Two things involved in it: 1. Christs Ascension: 2. Christs power and authority in heaven.*

**C**ome next to this third great Pillar and support of Faith, *Christs Being at Gods right hand*: and so shew how the view and consideration hereof may strengthen faith seeking justification, and pardon of sinne:

F. 4.

Who

*Who is he that condemneth? Christ is even at Gods right hand.*

In the opening of which, I shall keep to the begun method, both by shewing how *Justification* it selfe depends upon this, and the *evidence* thereof to us: both which the Apostle had here in his eye, and from both which our faith may derive comfort and assurance. And I meane to keep punctually to the matter of *Justification* onely, as in the former.

*Elect* These two latter that remaine here in the Text, (*Christs sitting at Gods right hand, and his interceding for us*) are brought in here by the Apostle, as those which have a *redundant* force and prevalency in them, for the *non-condemnation* of the *Elect*:  
*Triumph* that although the two former abundantly served to secure it; yet these two added to the former, doe make the triumph of faith more compleat and full, and us *more then Conquerours*, as it after follows. Nor doth this place alone make mention of *Christs sitting at Gods right hand* (which I now am first to handle) in *this its relation, & influence* into our *Justification*, and the assurance of faith about it: but you have it to the same end, and purpose, alleadged by that other great Apostle, 1 *Pet.* 3. from the

the 18. to the 22. And if the scopes of these two Apostles in both places be compared, they are the same. Here the *Resurrection* of Christ and his *sitting at Gods right hand* are brought in as the ground of this bold challenge and triumph of faith: and there, in *Peter*, is mentioned the *Answer* or plea of a good conscience; in a beleever just fied, which it puts into the Court, and opposeth against all condemning guilts: (so it is called, *ver. 21.*) The Apostle al-leadging the *Resurrection* of *Iesus Christ* as one ground of it, (*the answer of a good conscience by the Resurrection of Iesus Christ:*) And then further to back and strengthen this Plea or Answer of a good conscience, the Apostle puts his *Ascension* and *sitting at Gods right hand* into the Bill, as further grounds confirming it, so it followes, [*who is gone into Heaven, and is at the right hand of God, Angels, and Authorities, and powers being made subject to him:*] All which the Apostle here expresseth in one word (as enough to carry it) that *Christ is even at Gods right hand*. The soule hath a sufficient answer against condemna- tion in *Christs death*, and *Resurrection*, full enough, though it should stop there; yet therein can faith triumph, though it went

no further: for it can shew a full satisfaction given in his death, and that accepted by God for us; and Christ acquitted, and we in him: Therefore faith (you see) comes to a *[rather]* there. But then, let it goe on, to consider Jesus *sitting at Gods right hand, and making intercession for us*; and then faith will triumph and insult over all accusers, be more then a Conquerour; then it comes not to a *rather* onely, (as here) but to a *[much more]* *shall wee be saved by his life*; thus Rom. 5. 10. And the meaning thereof is, that if his death had power to pay all our debts, and justifie us at first; then much more hath his life this power: So that his death is but the ground and foundation of our faith herein, and the lowest step of this ladder; but these other are the top and full triumph of faith therein. And our spirits should rise, as the Apostle here riseth: Faith upon these wings may not onely fly above the Gun-shot of all accusations, and condemners, but even clean out of their sight, and so farre above all such thoughts and feares, as it may reach to a security that sinnes are forgotten, and shall be remembered no more. What joy was there in the Disciples, when they saw Christ risen?

John.

Joh. 20. Therefore in the *Primitive times* it was used as a voice of joy: and to this day the *Grecian Christians* so entertain *greaci* each other, at that time of the year, with these words, *The Lord is risen*: your *Surety* *& Lord* *is out of Prison*; feare not. But (as Christ *is risen* said in another case, so say I) what will you say, if you see your *Surety* ascended up to Heaven and that, as farre above Angels and Principalities (as the Apostle speaks, Eph. 1.) as the Heavens are above the Earth? will you not in your faiths and hopes proportionably ascend, and climb up also; and have thoughts of pardon, as farre exceeding your ordinary thoughts as the heavens are above the earth? Therefore first view him, as ascending into Heaven, ere ever he comes to be at Gods right hand, and see what matter of triumph that will afford you; for that you must first suppose, ere you can see him at Gods right hand, & so is necessarily included, though not expressed here: But that place forequoted out of Peter (1 Pet. 3.) gives us both these two particulars included in it: 1. His *Ascension*, [*Who is gone into Heaven*]; And 2. his power & authority there, [*Is at Gods right hand, and hath all power and authority subject to him*] and prompts both these, as the matter

to be put into a good conscience its Answer and Apologie why it should not bee condemned : and therefore both may here as well come in into faiths triumph ; and that as being intended also by the Apostle, and included in this one expression. He speaks with the least, to shew what cause faith had to triumph, for the least expression of it : his purpose being but to give a hint to faith, of that which comprehensively containes many things in it, which hee would have us distinctly to consider for our comfort.

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## CHAP. II.

*Shewing first what evidence for our justification, Christs Ascension into Heaven affords unto our Faith, upon that first fore-mentioned consideration of his being a Surety for us.*

**F**irst then to see what triumph his ascending into Heaven, will adde unto our faith in matter of non-condemnation.

And herein, first there is not nothing in it to consider, *what he then did, and what was his last Act when he was to take his* rise,



rise, to fly up to Heaven. He *blest* his Disciples, and thereby left a blessing upon earth with them, for *all his elect*, to the end of the World: The true reason and minde of which blessing them was, that he being now to goe to execute the eternall office of his Priesthood in Heaven, (of which God had sworn *Thou art a Priest for ever after the order of Melchisedec*) As *Melchisedec* in the Type *blest Abraham*, and in him *all the faithfull as in his loynes*, (therefore the Apostle said that *Levi paid tithes unto Melchisedec in Abrahams loines*; therefore he was *blest* in his loynes) so did Christ begin this *new and second part* of his Priesthood, with *blest*ing the Apostles, and in them, *all the elect*, to the end of the World. This was the *last thing* that Christ did on earth, yea this he did, whilst ascending; *hee was taken up, whilst hee did it*: So *Luke 24. 50. 51.* And thus solemnly he now did this, to shew that the curse was gone, and that sinne was gone; and that action speaks thus much, as if Christ himselfe had said; *O my brethren* (for so hee stiled his Disciples, after his *Resurrection*) *I have beene dead, & in dying made a curse for you: now that curse I have fully removed, and my Father*  
*hath*



hath acquitted me, and you, for it: and now I can be bold to *blesse* you, and pronounce all your *sinnes forgiven*, and your persons justified. For that is the intent and foundation of *bleſſing*, [*Blessed is the man whose sinnes are forgiven him*] & therefore that was the true meaning of his blessing them: which he reserved thus at his last Act, to shew, how by his death he had redeemed them from the curse of the Law, and now going to Heaven, was able to *blesse* them with all the *ſpirituell* blessings that are there, and which Heaven can afford; for *Heavenly* they are called in that respect, *Ephes. i. 4.* And as in *Abraham* (blessed in *Melchisedec*) all the faithfull were blessed: so, in these Apostles, all the elect to come are blessed. As when God individually blessed *Adam* and *Eve*, at the first Creation; yet he in them, blessed all that were forever to come of them: so Christ in blessing them, blessed us, and all that shall beleeve, through their word, to the end of the World. And that they were thus then to be considered, as common persons, receiving this blessing for us all; appeareth by Christs words then uttered, [*I am with you to the end of the World*], i.e. with you, and all your successors,

cessors, both Ministers, and other believers) *Mat. 28. ult.* And Christ herein did, as God did before him: When God had done his worke of creation, He looked upon all he had done, and saw that it was good, and he blessed it: Thus did Jesus Christ; now that that he had by that one offering, perfected for ever all the elect, he comfortably vieweth, and pronounceth it perfect, and them blessed; and so goes to Heaven, to keepe and enjoy the Sabbath of all there.

Now Secondly let us see him Ascending; and see what comfort that will also afford our faith, towards the perswasion of Justification. The Apostles stood gazing on him; and so doe you lift up your hearts to gaze on him by faith; and view him in in that act, as he is passing along into Heaven, as leading sin, hell, death, and devill in triumph, at his Chariot wheelles. And therewith let your faith triumph. in a further evidence of Justification. Thus *Eph. 4. 8.* out of the 68. Psalme, ver. 18. the Apostle saith, *When he ascended up on high [he led captivity captive:]* (to which Hebraisme the Latine phrase [*vincere victoriam*] to win a victory, doth answer) then He led captive all our spirituall enemies, that would have captived us, they being now captived.

captiv'd. Now *leading of captives* is always after a perfect victory. And therefore, whereas at his *Death* he had conquered them; at his *Rising*, scattered them, now at his *Ascension* he leads them captive: And so that *Psal.* in the Type, begins, *v. 1. Let God [arise] and let his enemies [be scattered;] let them flee before him:* so at his *Resurrection* they did: And then he ascends in triumph (as here) in token of victory, [he is ascended up on high, *v. 18.*] he ascends as *David* after his victory, up to *Mount Sion* (for the celebrating of which, that *Psal.* seems to have been made by *David*) whereof this was the intended Type. And two [*Actus triumphales*] triumphing Acts there were, here mentioned; first *Leading the captives* bound to his Chariot wheels, as the manner of the Roman triumphs was, when the Conqueror went up to the Capitol; & other Heathens in *Dauids* time: As *Achilles* led *Hector* captive, who tied his feet to his Chariot wheels, and dragged him dead round about the wals of *Troy*: Now thus did *Christ* then deal with our sins & all other enemies. The *Second Act* is casting abroad of gifts [He gave gifts to men] It was the custome at their triumphs to cast new Coins [*missilia*] abroad among the multitude; so doth *Christ* throw  
the

the greatest gifts for the good of men, that ever were given. Therefore, who shall condemn? sins and devills, are not only dead, but triumphed over. Compare with this, that other place, Col. 2. 15. *Having spoiled Principalities and powers, he made a shew of them openly [triumphing] over them [in himself:]* So I read it, and the Greek bears it, and so it is in the margent varied: it is a manifest allusion unto the manner of *Triumphs* after victories among the Romans; even unto two of the most notable parts thereof; the first of *spoiling* the enemy, upon the place, ere they stirred out of the field: & this was done by Christ on the Cross [*Having spoiled them first*] as v. 14. hath it. He speaks it of the devills our enemies, and accusers; they had all Gods threatnings in his Law, and the *Ceremoniall Law* (the *Bond* for our debt unto the *Moral Law*) to shew for it; in these lay the *power of the Devill* over us, that he could boldly come to God and accuse us, & sue our *Bond*; And therefore Heb. 2. 14. he is said to have *the power of Death*. Now Christ first took away al his power, & spoiled him of all his ensigns, weapons and colours; which he did on the place where the battel was fought, namely, on the Cross, & nailed our *bond* thereto; and having paid the debt, left the

the bond cancel'd, ere he stirred off the Crosse. But then having thus spoiled these enemies on the Crosse, he further makes a *publique triumphal shew* of them in his own person, which is a second Act; as the manner of the, *Romane* Emperours was, in their great triumphs, to ride through the City in the greatest state, and have all the spoiles carryed before them, and the Kings and Nobles whom they had taken, they tied to their Chariots, and led them as Captives: And this did Christ at *his ascension*: (for of *his triumphing* at his Ascension, I take this triumph in this Epistle to the *Col.* to be understood, and so to be interpreted by that forecited 4. of the *Ephesians*: ) He plainly manifesting by this publique open shew of them at his Ascension, that he had spoiled and fully subdued them on the Cross. That which hath diverted Interpreters from thinking this of 2 *Col.* to have been the triumph of his Ascension, hath been this, That the triumph is said to have been made [*ἐν αὐτῷ*] which they interpret [*in it*] as if it referred to the Crosse, (mentioned *ver. 14.*) as the place of it; when as it may as well be translated [*in himselfe*] i.e. [*in his own power and strength*] noting how *he alone* did this, which other Conque-

conquerors doe not; they conquer *not in themselves*, and by themselves which Christ did. <sup>Can</sup> 11

And yet it was the Law, that if the Roman Emperours or Generals themselves took any thing in War, they had a peculiar honour to dedicate it in triumph more peculiarly: Now Christ conquered in himself, and therefore triumphed in himself, and himself alone. 11

And thus it became our Redeemer (like another Sampson) not only to break Sins bars, and sling off Hell gates, and come out of that Prison he was in; but as in signe of a Trophie, to take them on his back, and carry them up the hill, (as Sampson (the Type of him) did the gates of the City to an high hill) himselfe triumphantly carrying them on his owne shoulders.

Now did Christ then; who was your Surety, thus triumph? then let your faith triumph likewise; for this was not only done by your Surety, but in your stead; seeing this [for us] here, is to be put to each thing mentioned. The Apostle calls for this at our hands here, *We are more than Conquerors*, sayes he, ver. 37.

Then thirdly, see him entering into Heaven; when he comes first to Court after this great undertaking, how doth God look on him? is God satisfied with what he hath done?

done? As (you know) when a Generall comes home, there useth to be great observing how the King takes his service, as performed according to commission; *Christ*, as a *Surety* undertook for sinners, fully to conquer all our enemies, and God bad him look that he did it perfectly, or never see his face more, *Heb. 5.* He was to be perfect through sufferings, and those sufferings to be such as to perfect us also, *Heb. 10.* Now behold your *Surety* is like a Conquerour entred Heaven: let that convince you, that he hath satisfied the debt, & performed his commission to a tittle: God would never have suffered him to come thither else; but as soon as ever his head had peeped into Heaven, have sent him down againe to performe the rest: but God lets him enter in, and he comes boldly, and confidently, & God lets him stay there: therefore be convinced that he hath given God full satisfaction. *Christ* himselfe useth this argument, as the strongest that could be brought to convince the World, that his righteousness (which he had in his Doctrine taught them) was the righteousness which men were only to be saved by, the true Righteousnesse of God indeed. *Joh. 16. 9, 10.* He shall convince the World of Righteousnesse; that is, work faith in



in the hearts of men, to believe and lay hold on my righteousness, as the true righteousness that God hath ordained: and this *because* (sayes he) *I goe to my Father,* and *you shall see me no more*: That is by this argument and evidence it is, and shall be evinced, that I who undertook to satisfy for sin, and to procure a perfect righteousness, have perfectly performed it: and that it is a righteousness which Gods justice doth accept of, to save sinners by; In that I after my death, and finishing this work, will ascend up to my Father, into Heaven, and keep my standing there, and *you shall see me no more*: Whereas, if I had not fulfilled all righteousness, and perfectly satisfied God, you may be sure there would be no going into Heaven for me, nor remaining there: God would send me down againe, to doe the rest, and you shall certainly see me, with shame sent back againe; but I goe to Heaven, and you shall see me no more.

CHAP. III.

*Shewing what evidence also Christs sitting at Gods right hand, having been our Surety, affords to our faith for Justification.*

**N**OW then in the next place, for his being, or sitting at Gods right hand, which  
is



is the second particular to be spoken of. As soon as Christ was carried into Heaven, look as all the Angels fell down and worshipped him; so his Father welcomed him with the highest grace that ever yet was shewn; *The words which he then spake, we have recorded Ps. 110. Sit thou at my right hand, till I make thine enemies thy footstool.* You may by the way observe, for the illustration of this, how upon all the severall parts of performance of his office, either God is brought in speaking to Christ, or Christ to his Father. Thus when he chose him first to be our Mediator, he takes an oath, *Thou art a Priest for ever, after the order of Melchisedec.* Againe, when Christ came to take upon him our nature, the words he spake are recorded, *Loe, I come to doe thy will, a body hast thou fitted me: so* Heb. 10. out of the 40. *Psal.* Likewise when he hung upon the Crosse, his words unto God are recorded, *Psal. 22. 1. My God, my God, why hast thou forsaken me?* In like manner when he rose againe, Gods words used then to him are recorded, *Thou art my Son, this day have I begotten thee, Psal. 2.* which place is expounded of the Resurrection, *Act. 13. 33.*) which is as much as if he had said, *Thou never appearedst like my Son till* now;

now ; for whereas I chose a Son to be glorified with power and Majesty, hitherto thou hast appeared onely as a Son of man, <sup>11</sup> [*Enosh, sorry man*] hitherto thou hast been made sin, and a curse, not like my Son, but hast appeared in the *likenesse of sinfull flesh*, and of a servant all besmeared with blood ; therefore this is the *first day* wherein I make account I *have begotten thee* ; even <sup>11</sup> & now when thou first beginnest to appeare out of that sinfull hue, & likenesse of sinfull flesh : now I own thee for my Son indeed. And in him he owned us all, thus at his Resurrection. And then last of all when he comes into Heaven, the first word God speaks to him is, Son, *sit thou at my right hand* ; thou hast done all my worke, and now I will doe thine ; (hee gives him a *Quiescat*) rest here ; *sit here till I make* <sup>fit</sup> all thy enemies thy footstool.

And now what say you, are ye satisfied yet, that God is satisfied for your sinnes ? What superabundant evidence must this Christs sitting at Gods right hand give to a doubting heart ? It argues, First that Christ for his part hath perfectly done his work, and that there is no more left for him to doe by way of *satisfaction* : This the word [*sitting*] implies. Secondly, it argues, that  
God

God is as fully satisfied on his part: this his sitting [at Gods right hand] implies.

For the first; The phrase of [sitting] doth betoken rest, when work is fulfilled, and finished: Christ was not to returne till hee had accomplit his work, Heb 10. The Apostle comparing the force and excellency of Christs sacrifice, with those of the Priests of the old Law, sayes, that those Priests [stood] daily offering of sacrifices, which can never take sins away. Their standing implied, that they could never make satisfaction so, as to say, *We have finished it*: But Christ (sayes he, ver. 12.) after he had offered up one sacrifice for ever, [sate down,] &c. Mark how he opposeth their standing, to his sitting downe. He sate as one who had done his work. Thus Heb. 4. 10. *He that is entred into his rest,* (speaking of Christ, as I have elsewhere shewn) *bath ceased from his work, as God from his.*

Secondly, this his being at Gods right hand, as strongly argues that God is satisfied: for if God had not been infinitely well pleased with him, he would never have let him come so neer him, much lesse have advanced him so high as his right hand. And therefore in that place even now cited, (*Heb. 10. ver. 10, 11, 12.*) compared with

with the former verses) *this* is alleadged as an evidence, that Christ had for ever taken sinnes away, (which those Priests of the Law could not doe, who therefore often offered the same Sacrifice, as ver. 11.) That *this* man, after he had offered one Sacrifice for sins for ever, [sat down on the right hand of God] as thereby shewing (and that most manifestly) that he had at that once offered up such a satisfactory Sacrifice, as had pleased God for ever; and thereupon took up his place at Gods right hand, as an evidence of it; so possessing the highest place in Court. This setting him at Gods right hand, is a token of speciall and highest favour. So Kings whom they were most pleased with, they did set at their right hands, as Solomon did his Mother, 1 Kings 2. 19. and so Christ the Church his Queen, Psal. 45. 9. and it was a favour which God never after vouchsafed to any, Heb. 1. To which of all the Angells did he say, Sit thou on my right hand? Therefore Phil. 2. it is not only said that he exalted him, but [superexaltavi] he highly exalted him, so as never any was exalted: for hee was made thereby higher than the heavens. Thus much for the first Head.

## CHAP. IV.

*Demonstrates in the second place what influence Christs Ascension hath in a beleevers non-condemnation, upon this second premised consideration of Christs being a Common person for us. The security that Faith may have from thence.*

**W**E have thus seen what triumphing evidence and demonstration, both Christs Ascension, and sitting at Gods right hand, doe afford us for this, that Christ being considered as our Surety, hath therefore undoubtedly subdued our enemies and sins, and satisfied God. Let us now consider further, what force, efficacy, and influence these two (both his ascending and sitting at Gods right hand as an Head and common person for us) have in them towards the assured working and accomplishment of the salvation of beleevers, his Elect; and from the consideration of this which is a second Head, our faith may be yet further confirmed and strengthened in its confidence. *Who shall condemne? it is Christ that is at Gods right hand. I shall take in (as in the former) both his Ascension, and sitting at Gods right hand.*

1. And

1. And first for his *Ascending* ; consider these two things in it, which may uphold our confidence.

1. That *the great end* and purpose of that his *Ascending*, the errand, the businesse he ascended for, was to *prepare and provide a place for us*, and to make way for our comming thither. This he assures his Disciples of, *John 14. 2. In my Fathers house are many mansions : I goe to prepare a place for you : as Joseph was secretly sent before by Gods intendment to prepare a place in Egypt for his Brethren*, whom Gods providence meant to bring after him: so more openly doth Christ *Ascend* to Heaven, *professedly* declaring that to be his businesse ; [*I goe to prepare a place for you*] and it is my Fathers house (saith he) where I can provide for you, and make you welcome. You heard before what welcome God gave Christ, when he first arrived there ; and what he said to him, and Christ said (as it were) againe to God : I come not alone, I have much company, many of my brethren and followers to come after (for it was the *declared* and avowed end of his comming to prepare a place for them) I prayed when I was on earth, that where I am they might be also, (*John 17.*) and now I

am come hither, my traine must come in too ; I am not compleat without them ; if you receive me you must receive them also, and I am come to take up lodgings for them. Thus the Captain of our salvation, (*being made perfect through sufferings, and then crowned with glory and honour in bringing of many Sons to Glory, as Heb. 2. 10.*) of which company he was Captain) is brought in saying to God, *ver. 13.*) *Behold I and the Children which God hath given me, (he speaks it when brought to glory) I am their Captaine, and they must follow me ; Where I am they must bee : Lo I am here, and am not to come alone, but to bring to glory all the Children which thou hast given me. They shall be all welcome* *gr* (*says God*) *there is roome enough for them : [many mansions]* so that we need not feare, nor say in our hearts doubting and despairing, *Who shall ascend up to Heaven for us, to bring us thither ? (as Rom. 10.)*  
 " Christ hath done it, That is the first thing, but that is not all.

2. He entred into Heaven in our very names, and so is to be considered in that act as a Common person, (as well as in his Death and Resurrection) and so representing us, and also taking possession in our right,



right, and *we in him* ; as a guardian takes possession for heires under age : *Heb. 6. 20.* the fore-runner is for us entred into Heaven. 1) the [*fore-runner for us*] that is, *our fore-runner*. A fore-runner is a fore-runner of *fore* followers, and of such as stay not long behinde, and usually goes before as a har-binger, to provide, and take up lodgings for them that are to come, and writes the names of those who are to come, over the doores of such and such roomes, that they may not be taken up by any other. And so *Heb. 12. 23.* the names of the first-borne 1) are said to be written in Heaven, or enrolled there ; And *1 Pet. 1. 5.* their places or mansions in Heaven are said to be [*reserved for them*] : they stand empty as it were, yet taken up, so as none shall take them from them ; their names and titles to them being entred, and superscribed. And so he truly entred [*pro nobis*] for us, that is, in our stead, and in our names, as a common person : and therefore the High Priest (in the Type) entred into the Holy of Holies, with all the names of the Tribes on his Breast : even so doth Christ with ours ; even as a common person in our names, thereby shewing that wee are likewise to come, after him : and this



is more than simply to prepare a place ; it is to take possession of a place, and give us a right thereto.

So that your Faith through this consideration may see your selves as good as in Heaven already : For Christ is entered as a Common person for you. Justification hath two parts, First, *Acquittance* from sinne, and freedome from condemnation : as here, *Who shall condemne ?* And secondly, *Justification of life*, as it is called, *Rom. 5. 18.* that is, which gives title to eternall life : Now dying and rising as a Common Person for us, procures the first, sets us perfectly enough in that state of freedome from condemnation ; But then, this Christ his entering into Heaven, as a Common Person, sets us farre above that state of Non-condemnation : It placeth us in Heaven with him. You would think your selves secure enough if you were ascended into Heaven. As *Heman* said of his condition, that he was free among the dead, that is, he reckoned himselfe ( in his despaire ) free of the company of Hell, as well as if he had been there ; thinking his name enrolled among them, and his place taken up : so you may reckon  
your

*your selves (as the word is, Rom.6.) free of the company of Heaven, and your places taken up there; so that when you come to die, you shall goe to Heaven as to your owne place, by as true a title though not of your owne, as Judas went to Hell (which is called his owne place, as (Act. 1.) the Apostle speaks.) What a start is this? how far have you left below you pardon of sinnes and non-condemnation? you are got above. How securely may you say, Who shall condemne? Christ hath ascended, and entred into Heaven. This is the first branch of the second Head: The influence that Christs Ascension hath into our justification and salvation.*

CHAP. V.

*Demonstrateth in like manner What influence Christs sitting at Gods right hand hath into our Justification, upon that second consideration of his being a Common person. And the security faith may have from thence.*

**T**He consideration of his sitting at Gods right hand may in respect of the influence, that it must needs have into our salvation,

vation yet adde more *security* unto our *Faith*; if we either consider the *power* and *authority* of the *place* it selfe, and what it is to sit at *Gods right hand*: Or, secondly, the *relation*, the *person* he beares and sustaines in his *sitting* there, even of a *Common person*, in our right. And both these being put together will adde strength mutually each to other, and unto our faith; both to consider *how great a prerogative* it is to sit at *Gods right hand*, and *what* such a *person* as sits there hath power to doe; and then that *Christ* (who is invested with this power and advanced to it) hee *possesteth* it all as our *Head*, and in our *Right*, as a *Common person* representing us. And

1. Consider the *prerogatives* of the *place* it selfe; they are two:

1. *Soveraignty* of power, and *Might*, and *Majesty*.

2. *Soveraignty* of *Authority* and *judgement*: either of which may secure us from non-condemnation.

1. *Soveraignty* of power and *might*: this the phrase [*sitting at Gods right hand*] implies, *Mat. 26. 64.* where *Christ* himself expoundeth the purport of it: *Hereafter you shall see the Sonne of man sitting on the right*

right hand [of power :] And so 1 Eph. 20. 22. this is made the priviledge of God setting him at his right hand, ver. 20. that he hath put all things under his feet, ver. 22. A phrase importing the highest sovereignty and power, not used of any Creatures, Angels, or Men : none of them have other things under their feet, (i.e.) in so low a subjection as to be their vassals; especially, not [all] things; and therefore by that very phrase, the putting all things under his feet, the Apostle argues in that second to the Heb. that that man of whom David in the 8. Psalm (there cited by him) had spoken, was no other but Christ; not Adam, nor the Angels; for to neither of these hath God subdued all things, ver. 5. but to Christ onely, ver. 8. who sits in the highest Throne of Majesty: And to make his seat the easier, hath a world of enemies made his foot-stoole, even all his enemies; (so Psal. 110.) which is the highest Triumph in the world. Now to what end hath God committed this power to him, but that himselfe may be his owne Executor, and Administrator, and performe all the Legacies which hee made to those whom he died for? as the expression is, Heb. 9. 15, 16, and 17. verses. That none of his

Heires might be wronged. Fairer dealing than this there could never be, nor greater security given to us. This to have bene Gods very end of investing Christ with this soveraigne power, is declared by Christ himselfe, *John 17. 2. Thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him*: And accordingly at his *Ascension* to comfort his Disciples, in the fruit of their Ministry, *Mat. 21. 18.* he sayes, *All power is given to me in Heaven, and in Earth.* What holy confidence may this breed in us? He is at Gods right hand, and we are in his hands, *John 10. 28.* and all his Enemies are under his feet, who then can pull us out? *Revel. 1. 18.* sayes Christ, *I have the keyes of Hell, and Death.* The Key is still in the Scripture phrase the Ensigne of Power and authority. Now Christ hath both the Keyes of Death, the posterne gate out of this world, and of hell, even of the broad gates of that eternall prison; So as none of his can be fetcht out of this world by death, but Christ hee must first open the doore; much lesse can any goe to Hell without his warrant. Yea *Mat. 16. 19.* He hath the Keyes of the Kingdome of Heaven also; to open to whom he will. By his Resurre-

ction

Elion we may see and rest assured that he hath the *Keyes of Death and Hell*, (for he unlockt the doores, and came out from thence) and by his *Ascension and sitting at Gods right hand*, that he hath the *keyes of heaven*, whose doore he hath unlockt, and now set open. What need we then feare *Hell*, when Christ our Redeemer hath the keyes of it?

Secondly, to sit at Gods right hand, imports all judgement to be committed to him: for sitting was a posture of Judges, a phrase used to note out their authority. So *Prov.* 20. 8. *A King that [ sitteth ] on the throne of judgement, scattereth the Wicked with his eyes: and so doth Christ his and our enemies.* See what Christ sayes, *John* 5. 21, 22. *The Sonne of man raiseth up whom he will; for the Father [ judgeth ] no man, but [ hath committed all judgement ] to the Sonne.* Now if he who loved us so, and dyed for us, be the Judge himselfe, then *Who shall condemne?* Christ sits at Gods right hand. This is the very inference that after followeth, *verse 24. of that 5. Chapter of John, He that believes, shall not come into condemnation:* Christ utters it upon his having said he had *all judgement committed to him in the fore-going verse 22. on purpose:*

pose that he might from that consideration ascertain Believers of their *non-condemnation*. For what need we fear any Under-officers, when we have the Judge thus for us?

But then (in the last place) adde that second particular mentioned to all these, that Christ *sits there as an Head; as a Common person for us*. First, as an *Head*, so *Ephes. 1.* when the Apostle had so hyperbolically set forth his power, of being advanced unto Gods right hand, verse 21. *farre above all Principalities and powers, and above every name that is named, not onely in this world, but that which is to come; and how God hath put all things under his feet: he addes, and [hath given him to be head over all things to the Church.]* Observe now, he is said to sit there over all things, not in his *owne pure personall right* simply, as it is his inheritance, as he is the Sonne of God, (as *Heb. 1. ver. 3, 4, 5.* it is affirmed of him) but he sits thus over all as a *Head to the Church*. That same [*over all things*] comes in there, between his being a [*Head*] and [*to the Church,*] on purpose to shew, that he is *set over all, in relation to his Church*: So that we see, that our relation is involved, and our right in-  
cluded



cluded in this exaltation of his, and so put into his commission; for this prerogative is there said to be *given him*. He sits not simply as a *Sonne*, but as an *Head*; and he sits not as an *Head* without a *Body*, and therefore must have his Members up to him: Wherefore in the next *ver.* it is added, *Which is his body, yea, his fulnesse*: so as Christ is not compleat without all his Members, and would leave heaven, if any one were wanting; It were a lame, maimed body, if it wanted but a toe. Christ is our *Element*, and he being ascended, we are *sparks* that flie upwards to him. He took our *Flesh*, and carried it unto heaven, and I. st. us his *Spirit* on earth, and both as pawns and earnestes that we should follow.

Nay farther yet, he is not onely said to sit as our Head, but we are also said to *sit together with him*: That is, made the upshot of all in the next Chapter, *Ephes. 2. 6.* So that as we *arose* with him, (he being considered as a Common person) and *ascended* with him, as was said; So yet farther, we *sit together with him in the highest heavens*, (as there) ἐν τοῖς ὑπερσπουδαίοις [*in supercœlestibus*] in his exalted estate above the heavens, (as is the meaning of that phrase:)



phrase :) not that *Christs* being at Gods right hand (if taken for that sublimity of power) is communicable to us, that is *Christs* prerogative onely: So *Heb. 1. 5.* To which of all the Angels did he ever say, Sit thou at my right hand? Yet so, as his sitting in heaven, as it is indefinitely expressed, is understood to be as in our right and stead, and as a Common person; and so is to assure us of our sitting there with him, in our proportion. So *Rev. 3. 21.* it is expressly rendred as the minde and intendment of it, *Him that overcommeth, I will grant to sit with me in my throne, even as I also am set downe with my Father in his throne.* There is a proportion observed, though with an inequality: We sit on *Christs* Throne, but He onely on his *Fathers* Throne: that is, *Christ* onely sits at Gods right hand; but We, on *Christs* right hand: And so the Church is said to be at *Christs* right hand, *Psal. 45. 9.* Yea further, (and it may afford a farther comfort to us in the point in hand) this represents, that at the latter day wee shall sit as Assessors on his Judgement seat to judge the world with him. So *Mat. 19. 28.* and *Luke 22. 30.* When the Sonne of Man shall sit in his glory, ye shall sit upon twelve thrones, judging the Tribes of Israel.

So

So as this *our sitting* with him, it is spoken in respect to *judgement*, and to *giving the sentence* of it; not a sentence shall passe without your Votes: So as you may by faith not onely looke on your selves, as already in heaven, sitting with Christ, as a Common person, in your right, but you may looke upon your selves as Judges also: So that if any sinne should arise to accuse or condemne, yet it must be with your votes. And what greater security can you have then this? for you must condemne your selves, if you be condemned: you may very well say, *who shall accuse? who shall condemne?* for you will never pronounce a fatall sentence upon your own selves.

As then *Paul* triumphed here, so may we; for at the present wee sit in heaven with Christ, and have all our enemies under our feet. As *Ioshuah* made his servants set their feet on the necks of those five Kings; so God would have us by faith to doe the like to all ours; for one day we shall doe it. And if you say, *We see it not*; I answer, as *Heb. 2.* the Apostle saith of Christ himselfe, [*Now we see not yet*] *all things put under him, ver. 8.* [*Now under him*] (for he now sits in heaven, [and

*expects*] by faith, *When his enemies shall be made his foot stoole, as Heb. 10. 12. and ver. 13.)* [*but we see*] (for the present) *Jesús crowned with glory and honour, ver. 9. and so may be sure that the thing is as good as done; and we may, in seeing him thus crowned, see our selves sitting with him, and quietly wait and expect* (as Christ himselfe doth) till all be accomplished, and our salvation finished and fully perfected.

His Intercession now remains onely to be spoken of, which yet will afford further considerations to strengthen our Faith. His *sitting at Gods right hand* notes out his *power over all, from God*: but his Intercession, *all power and favour with God* for us; so as to effect our salvation for us, with Gods highest contentment and good will, and all yet further to secure us. *Who shall condemne? &c.*

S E C T.



## SECT. V.

The Triumph of Faith from Christs  
INTERCESSION.

ROM. 8. 34.

*Who also maketh intercession for us.*

## CHAP. I.

*A connexion of this with the former: and how this addes a further support. Two things out of the Text propounded to be handled. First, The concurrency of influence that Christs intercession hath into our Salvation. Secondly, The security that Faith may have therefrom for our Justification.*



**W**E have seen Christ sitting at Gods right hand, as a Judge and a King, having all authority of saving or condemning in his own hands, and having all power in Heaven and Earth, to give eternall life to them that believe :

lieve: And the confidence that this giveth us.

Let us now come to his *Intercession*, and the influence which it hath into our *Justification* and salvation; which as it strikes the last stroke to make all sure, so as great a stroke as any of the former: therefore (as you have heard) that there was an *All-sufficiency* in his death [*Who shall condemne? it is Christ that dyed:*] a Rather in his Resurrection, [*yea rather is risen again:*] a much rather [*πολλῶ μᾶλλον*] that he lives and is at Gods right hand, *Rom. 5. 10.* The Apostle riseth yet higher, to an εἰς τὸ πάντων [*a saving to the utmost*] put upon his *Intercession*; *Heb. 7. 25.* Wherefore he is able to save to the utmost, seeing he ever lives to make intercession. So that if you could suppose there were any thing which none of all the former three could do or effect for us, yet his intercession could do it to the utmost: for it selfe is the uttermost and highest. If Money would purchase our Salvation, his Death hath done it, which he laid downe as a price and an equivalent ranfome, (as it is in *1 Tim. 2. 6.*) If Power and authority would effect it, his sitting at Gods right hand, invested with all power in Heaven and Earth, shall be put forth to the utmost to effect it. If

favor

*favour* and *entreaties* added to all these (which oft times doth as much as any of those other) were needfull, he will use the utmost of this also, and for ever make *intercession*. So that if Love, Money, or Power (any of them, or all of them) will save us, we shall be sure to be saved, *saved to the utmost* [*εἰς τὸ παντελές*] all manner of wayes, by all manner of meanes, saved over and over.

For the clearing of this last generall head, *The Intercession of Christ*, (and the influence and security it hath into our faith and justification) I shall handle two things, and both proper to the Text.

First, Shew how unto all those other forementioned *Acts of Christ* for us, this of *Intercession* also is to be added by him for the effecting our salvation, and the securing our hearts therein. This that particle [*Also*] in the Text calls for, *Who also maketh intercession for us*.

Then Secondly to shew the security that faith may assume and fetch from this *Intercession of Christ*, or his praying for us in heaven; *Who shall condemn?* It is *Christ* that *maketh intercession for us*.

## CHAP. II.

*The first Head explained by two things. First, Intercession, one part of Christs Priesthood, and the most excellent part of it.*

**T**Owards the Explanation of the first of these, two things are to be done.

First, To shew how great, and necessary, and how excellent a part of Christs Priesthood, his *Intercession* and *praying for us* in heaven is.

Secondly, to shew the peculiar influence that *Intercession* hath into our salvation: and so the reasons for which God ordained this work of *Intercession* for us, and that in heaven, to be added to all the former.

For the first, I will proceed therein by degrees.

I. It is one part of his Priesthood. You must know, that Christ is not entred into Heaven simply, as a *fore runner* (which hath been explained) to take up places for you, but as a Priest also: *Made a Priest, after the order of Melchisedech*, which is more then simply a *fore-runner*. Yea, his sitting at Gods right hand is not only as a King armed with power and authority to save us, but he *sits* there as a *Priest* too:


Thus



Thus Heb. 8.1. *We have such an high Priest who is set down at the right hand of the Majesty on high.*

In the old Leviticall Priesthood, the high Priests office had two parts, both which concurred to make them high Priests.

1. Oblation, or offering the sacrifice.

2. Presentation of  in the Holy of Holies, with Prayer and Intercession unto God, to accept it for the sins of the People. The one was done *without*, the other *within* the Holy of Holies. This you may see in many places, specially Lev. 16. 11, 15, 16. where you have the Law about the high Priests entring into the Holy of Holies; he was not to come into the holy place till first he had offered a Sacrifice for himselfe and the people, ver. 11. and 15. and this *without*. Then secondly, when he had killed it, he was to enter with the blood of it into the Holy of Holies, and sprinkle the Mercie-seat therein with it, ver. 14, 17. and to go *with Incense*, and *cause a cloud to arise* over the Mercie-seat: And this you have also, Heb. 13. 11. it is said, that *The blood of those beasts that were burnt without the Camp, was brought into the Sanctuary by the High Priest: And in that 16. of Lev.*

*Levit.* you shall find the *Attonement* made as well by the *bloud*, when brought into the Holy place, *ver.* 16. as by the *killing of the beast*, *ver.* 11. Both these were acts of the High-priesthood for Attone-ment.

And this was done in a Type of the Priestly office of Christ, and the parts thereof: So *Heb.* 9. 23. he calls all those transactions under the Ceremoniall Law, the [*patternes*] of things heavenly: in-  
stancing in this part of Christs office, *v.* 24. For Christ (*sayes he*) is not entred into the Holy places made with hands, (as that was) which are [*the figures of the true,*] but into heaven it selfe, to appeare in the presence of God for us. Now then in answer to this Type, there are two distinct parts of Christs Priesthood:

First, the offering himselfe a Sacrifice up to death, as *Hebrews* 9. 26. which answers to the killing of the Sacrifice with-  
out the Holy of Holies: for answerably he was crucified without the City, *Heb.* 13. 12.

Secondly, he carried this his bloud into the Holy of Holies, namely, the Heavens, *Heb.* 9. 12. where he appears, *ver.* 24. and there also prays in the force of that bloud.

And

And the Type of those prayers was that cloud of Incense made by the High-Priest; so it is expressly interpreted, *Rev. 8. 3. &c.* The Angell Christ is said to have had *much Incense*, to offer it with the prayers of all the Saints. Which incense is his owne prayers in heaven, which hee continually puts up when the Saints pray on earth, and so perfumes all their prayers, and procures all blessings for them.

Both these parts of his Priest-hood the Apostle *John* mentions in his first Epistle, *Chap. 2. v. 2.* where, as he calls Jesus Christ a propitiation for our sinnes; (that is, an Ob-*a propi*lation, or Saerifice offered up for us :) So likewise he calls him our Advocate: both going to make up this his office. And indeed, this latter of Intercession, and bringing his blood into the Holy of Holies, (or heaven) is but the same action continued. That blood which he offered with teares and strong cryes on the Crosse, (where he likewise interceded,) the same blood he continues virtually to offer up with prayers in the heavens, and makes Attonement by both; only with this difference: *On earth*, though he interceded; yet he more eminently offered up himselfe; *In Heaven*, hee more eminently intercedes

cedes, and doth but present that Offering.

Secondly, this was so necessary a part of his Priest-hood, that without it he had not been a compleat Priest. Thus Heb. 8. 4 *If he were on earth he should not be a Priest: That is, If he should have abode on earth, he should not have been a compleat Priest. Paul saith not, that if he had offered that his sacrifice on earth, he had not been a Priest, for that was necessary; but that if he had staid still on earth, after he had offered it, he had not been a Priest, that is, a perfect a Priest; for hee had then left his office imperfect, and had done it but by halve; seeing this other part of it, (the work of Intercession) lay still upon him to be acted in heaven. Thus the high Priest, his Type, if he had only offered Sacrifice without the Holy of Holies, had not been a perfect high Priest: For to enter into the Holy of Holies, and to act the part of a Priest there, was the proper, peculiar work of the high Priest, as such. Which shewes, that Christ had not been an high Priest, if he had not gone to heaven & Priested it there too (as I may so speak) as well as upon earth. Yea, if Christ had not gone in heaven, and were not now become a Priest there, then*

then the Leviticall Priesthood were still in force, and should share the honour with him; and the High-Priest must continue still to goe into the Holy of Holies.

To this purpose you may observe, that so long as Christ was on earth, though risen, the Types of the Law held in force, and were not to give way, till all the truth signified by their Ministry, was fully accomplished; and so, not untill Christ was gone into heaven as a Priest, and there had begun to doe all that which the High priest had done in the Holy of Holies, and as his Type foresignified. And this is plainly the meaning of what follows (in that *Heb. 8. ver. 4*) as the reason or demonstration why that Christ should not have been a Priest, if he had not gone to heaven, (not onely as a King, but as a Priest too, as he had affirmed, *ver. 1.*) Seeing (sayes he) that there are Priests upon earth, that doe offer gifts according to the Law. The force of the Reason lies thus: There are already Priests, and that of a Tribe hee was not of, that offer gifts on earth, before he came into the world. And therefore if that had beene all his Priest-hood, to bee a Priest on earth, they would plead possession before him, having been Priests

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before him. And then he further backs his reason by this, that *those Priests served* (as it followes *verse 5.*) *unto the example and shadow of heavenly things.* And therefore it is onely a *reall* Priesthood in Heaven which must put them out of place; and till such a Priesthood comes, they must serve still, for the *truth* (which these served to shadow out) is not till then fulfilled. This you have also, *Chapter 9.*

8. *The first Tabernacle was to stand untill a Priest went into Heaven, and did act that office there: so that if Christ will bee a Priest alone, he must become a Priest interceding in heaven: or else High-Priests must come up againe, and share that office with him; and so he should as good as fall from his office, and lose all that he had done.*

Yea, thirdly, *this part of his Priest-hood, is of the two the more eminent, yea, the top, the height of his Priesthood; And this is held forth to us, in the Types of both those two orders of Priesthood that were before him, and figures of him; both that of Aaron and Melchisedec: 1. This was typified out in that Leviticall Priesthood of Aaron and his fellowes: The highest service of that office, was the going into*

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the *Holy of Holies*, and making an *atone-ment* there: yea, this was the heighth of the High-Priests honour, that he did this alone, and did constitute the *difference* betweene him (*as hee was High Priest,*) and other Priests: For they killed and offered the sacrifices without as well as hee, every ordinary Priest did that: But none but the *High Priest* was to approach the Holy of Holies with blood, and this *but once a yeere*. Thus *Heb 9. 6, 7.* The Priests (namely those inferiour Priests) *went alwaies* (that is daily, morning and evening) *into the first Tabernacle,* (or Court of Priests, which was without the Holy of holies) *accomplishing the service of God,* namely, that offering of the daily sacrifice: But *into the second* (namely, the Holy of holies) *went the [High Priest] alone every yeere*: So then this was that high and transcendent prerogative of that *High Priest* then, and which indeed made him *High Priest*; and answerably the heighth of our High Priests office (although he alone also could offer a satisfactory sacrifice, as the Apostle shewes, *Heb. 9.* and *10.* yet comparatively) lay in this, that he entred into the heavens by his blood, and is set downe on the Majesty on high, and in the vertus of his

sacrifice there doth intercede. I know but one place that calleth him the *Great High Priest*, (higher before then *Aaron*) and that is, *Heb. 4. 14. 16.* And then it is in *this respect*, that he is passed into the *Heavens*, as it follows there.

2. The excellency of this part of his Priesthood was likewise typified out by *Melchisedechs* Priesthood, which the Apostle argueth to have been much more excellent then that of *Aarons*. in as much as *Levi*, *Aarons* Father payed Tythes to this *Melchisedech* in *Abrahams* loynes. Now *Melchisedech* was his Type, not so much in respect of his oblation, or offering of sacrifice, (that worke which Christ performed on earth) but in respect of that work which he (for ever) performes in Heaven: therefore that same clause (for ever) still comes in, in the quotation and mention of *Melchisedechs* Priesthood in that *Epistle*; because in respect of that his continuall intercession into Heaven, *Melchisedech* was properly Christs Type. And accordingly you may observe, *Psal. 110.* when is it that that speech comes in [*Thou art a Priest for ever after the order of Melchisedech*] but then, when God had him sitting at his right hand, verse 1. So that



that as the transcendent excellency of *Christs* Priesthood was typified out by *Melchisedechs* rather then *Aarons*, as being the better Priesthood of the two; so this, the most excellent part thereof, was typified out thereby, namely, that which *Christ* for ever *acteth* in heaven.

And thirdly, To confirme this, you shall finde *this* to bee made the *top notion* of *this Epistle to the Hebrewes*, and the scope of it chiefly to discourse of *Christs* eternall Priesthood in Heaven, and to shew how therein *Melchisedech* was a Type of him. This is not onely expressed both in *Hebrewes* 7. 21. and 25. where this same [*for ever*] is applyed to his Intercession, *verse* 25. but more expressly in *chap.* 8. 1. where the Apostle puts the emphasis upon this part of his Priesthood, saying, *That of the things which we have spoken, or which are to be spoken*, (for the word *ἐν τοῖς λεγομένοις* will beare either) *this is* (sayes hee) *the summe or argument of all*: the word is *κεφάλαιον* and signifies as well *The Head, the Chiefe, the Top* of all, and above all, as it doth the summe of all. And what is it that he thus professeth to be both the main subject and argument of this Epistle, and the top and eminent thing in *Christ* he

intends to discourse of? It followes, That *We have [such an High-Priest] as is set downe at the right hand of the throne of the Majesty in the Heavens.* And of the Priestly office he alone discourieth both before and after; and in the following Verses calleth his Ministry or office, (in respect to this) *A more excellent Ministry, verse 6. hee being such a Priest as was higher then the Heavens,* as he had set him out in the latter part of the former Chapter. And therefore you may observe, how in his Preface to this Epistle to the *Hebrewes*, in the first Chapter, Verse 3. he holds up this to our eye, as the argument of the whole saying, *When he had by himselfe purged our sinnes, he sat downe on the right hand of the Majesty on high.*

¶ Yea, to conclude this, all his Priesthood would have beene ineffectuall, if he had not acted the part of a Priest in heaven, by *Intercession* there: for by his death hee did but begin the execution of his office; in heaven he ends it: and if he had not fulfilled his office in both, the work of our salvation had not been fully perfected: it was therefore as necessary as oblation it selfe. Not but that his *Death* was a perfect oblation: it was perfect for an oblation to which

which *as such* nothing can be added. There needed no more, nor any other price to be paid for us, ; *by that one offering*, he *perfects us for ever*, as *Heb. 10.14.* and became himselfe *perfect thereby*, *Heb. 5.9.* And in the ninth chapter verse 12. *By his owne blond he entred into the Holy place*, [having obtained] *eternall redemption for us.* Mark how before he entred by his blond into heaven, he had sully [obtained] a redemption, and that *eternall*, that is, for ever sufficient ; which done, he became through his Intercession in heaven *an applying cause* of eternall salvation, as *Heb. 5.10.11.* hath it. So that as in his death he paid the full summe of all he owed : unto which payment nothing can be added, (no not by himselfe ; though he would come and die againe, it was made at that [once] as *perfect* (that is, *for an oblation*) as ever himselfe could make.) But yet still by Gods ordination there remained *another futher action* of another kinde that was to be added to this of oblation, and that is *Intercession*, or *praying for us in Heaven* : otherwise our salvation by his death were not perfected : for if his Priesthood be imperfect, our salvation then must needs be so. The presenting of that his sacrifice in

heaven, was the *consummation of his Priesthood*, and the performance of that part there, the *perfection of it*.

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## CHAP. III.

The second: *The speciall peculiar influence that Intercession hath into our Salvation and Justification, and the Reasons why God appointed it to be added to the former.*

TO come now more particularly to shew that proper and speciall influence that Intercession hath into our Salvation, and what it addes to the Oblation of Christs death, (though in its kinde perfect) in order, to the effecting of our salvation; and so shew the more inward reasons why God ordained (for upon his ordination alone this is to be put) this work of Intercession in heaven to be joyned with his death. And both these I shall put promiscuously together; for in laying downe the *Reasons* why God thus ordered our *salvation* to be brought about by it, that *influence* also which *Intercession* hath into our *salvation*, will together therewith appeare.

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The reasons either respect 1. God himselfe, who will have us so saved, as himselfe may be most glorified; Or 2 respect us and our salvation: God [ordering all] the links of this golden chaine of the Causes of our salvation, as should make [our salvation most sure] and stedfast (as David in his last Song speaks, 2 Sam. 23. 5.) Or 3 respect Christ himselfe, whose glory is to be held up, and throughout continued as the Author and Finisher of our Salvation, Beginner and Ender of our Faith and Justification.

The first sort of Reasons respect God himselfe.

First in generall: God will bee dealt withall like himselfe, in and throughout the whole way of our salvation, from first to last, and carry it all along as a Superiour wronged, and so keep a distance between himselfe and sinners; who still are to come to him by a Priest, and a Mediator, (as Heb. 7. 25. hath it) upon whose mediation and intercession for ever, (as there) (at least till the day of judgement) their Salvation doth depend: and therefore though Christ in his dispensation of all to us downward, doth carry it as a King, as one having all power to justifie and condemne.

(as hath been shewn) yet *upward, towards God*, he carries it as a *Priest* who must still intercede to doe all that which hee hath power to doe as a *King*: Therefore in the second *Psalm* after that God hath set him up as *King upon his holy hill, ver. 6.* namely, in heaven, and so had committed all power in heaven and earth to him; then he *must* yet *aske* all that hee would have done; *Aske of me, and I will give thee, &c. ver. 8.* sayes God to him: For though he be a *King*, yet he is Gods *King*: *I have set [My King] &c.* and by asking him, God will be acknowledged to bee above him. But more of this hereafter.

But 2. more particularly, God hath two Attributes which he would have most eminently appear in their highest glory by Christs effecting our salvation, namely, *Justice* and *Free grace*; and therefore hath so ordered the bringing about of our salvation, as that Christ must apply himselfe in a more speciall manner unto each of these, by way of *Satisfaction* to the one, of *Entreaty* to the other: Justice will be known to be Justice, and dealt] with upon its owne termes; and *Grace* will be acknowledged to be *Free grace*, throughout the accomplishment of our salvation. You have

have both these joyned, Rom.3.23,24,25. Being justified [*freely through his grace*] by the [*Redemption*] that is in Christ Jesus: that he might be [*just*] and the justifier of him that beleeves. Here is highest justice, and the freest Grace both met to save us, and both ordained by God to be declared and set forth, as ver.25. and 26. have it. I said before, that God justifies and saves us through free grace, so absolutely, freely, as if his Justice had no satisfaction. Now therefore our salvation depending and being carryed on, even in the application of it, by a continuation of Grace in a free-way, notwithstanding satisfaction unto Justice; therefore this free grace must bee sought to, and treated with like it-selfe, and applyed unto in all, and the sovereignty and freenesse of it acknowledged in all, even as well as Gods Justice had the honour to be satisfied by a price paid unto it, that so the severity of it might appeare and be held forth in our salvation. Thus God having two attributes eminently to be dealt withall, his Justice and his free Grace, it was meete that there should be two eminent actions of Christs Priesthood; wherein he should apply himself to each according to their kind, and as the nature and glory of



of each doth require. And accordingly in his death he deals with *Justice*, by laying down a sufficient price; and in his Intercession, he entreateth *Free grace*, and thus both come to be alike acknowledged. In the 4 *Heb.* 16. we are encouraged to come boldly [to the *Throne of grace*] because we have an *High-Priest* entred into the *Heavens*: Observe how it is called [a *Throne of grace*] which our *High-Priest* now in heaven officiates at; So called, because his Priesthood there deals with free grace chiefly, it is a *Throne of Grace*, and so to be sued unto; therefore he treateth with God by way of *Intercession*. Of this *Throne of Grace* in heaven, the *Mercie-seat* in the *Holy of Holies* was the Type. And as there the *High-priest* was to bring the blood and *Mercie-seat* together, he was to sprinkle the blood upon it; so Christ. And as the *High-Priest* was to goe into the *Holy of Holies* by blood, so with *Incense* also, (that is, *Prayer* :) To shew, that *Heaven* is not opened by meere *Justice*, or bringing onely a price in hand for it; but by *Grace* also, and that must be entreated; and therefore when the *Priest* was within that holy place, he was to make a *Cloud* over the *Mercie-sear*, (which cloud of *Incense*



is Prayer, whereof Incense was the Type, Revel. 8. 3.) And thence it is, that Christ hath as much work of it still in heaven as ever, though of another kinde: He dealt with Justice here below to satisfy it, and here got money enough to pay the debt; but in heaven he deals with Mercy. Therefore all the grace he bestows on us, hee is said first to receive it, even now when in heaven. Act. 2. 33. it is said of him, after his going to heaven, and that he was exalted, &c. that he received the promise of the Spirit, which John 14. 16. he told them he would pray for. And this is part of the meaning of that in Psal. 68. 18. He ascended up on high, and [received] gifts for men, sayes the Psalmist: The Apottle renders it, Ephes. 4. [gave] but you see, it was by receiving them first, as fruits of his Intercession and asking after his ascending; He is said both to give, as being all of his owne purchase; and as having power as a King also, both to doe and bestow all he doth, and yet withall he is said to receive all that he gives, because as a Priest he intercedes for it, and asks it. Free grace requires this. This is the first thing.

Yea, Secondly, Justice it self might stand a little upon it, though there was enough  
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in Christ his death to satisfie it ; yet having been wronged, it stood thus far upon it, (as those to whom a debt is due, use to doe, namely to have the money brought home to Gods dwelling house, and laid downe there. God is resolved not to stoop one whit unto man, no nor to Christ his Surety. Justice will not onely be satisfied and have a sufficient rancome collected and paid, as at Christs death, but he must come and bring his bags up to heaven : justice will be paid it upon the Mercie-seate : For so in the Type the blood was to be carryed into the Holy of Holies, and sprinkled upon the Mercie seat. And therefore his Resurrection, Ascension, &c. were but as the breaking through all enemies, and subduing them, to the end to bring this price or satisfaction to the Mercie-seat, and so God having his money by him, might not want wherewithall to pardon Sinners: so as the blood of Christ is currant money, not only on earth, but in heaven too, whither all is brought, which is for our comfort, that all the treasure which should satisfie God, is safely conveyed thither, and our Surety with it.

The second sort of reasons why God ordained

ordained Christs intercession to be joyned to his Death, are taken from what was the best way to effect and make sure our salvation, and secure our hearts therein: and these reasons will shew the peculiar influence that Intercession hath into our Salvation, and therein as in the former.

First in generall, God would have our salvation made sure, and us saved all manner of wayes, over and over. 1. By *ransome and price*, (as Captives are redeemed) which was done by his *Death*, which of it selfe was enough; for it is said, *Heb. 10.* to perfect us for ever. 2. By *power and rescue*; so in his *Resurrection*, and *Ascension*, and *sitting at Gods right hand*, which also was sufficient. Then 3. againe by *Intercession*, a way of favour and *entreaty*; and this likewise would have been enough, but God would have all wayes concur in it; whereof notwithstanding not one could faile; a threefold cord, whereof each twine were strong enough, but all together must of necessity hold.

Secondly, The whole *Application* of his redemption, both in *justifying* and *saving* of us first and last, hath a speciall dependence upon this his *Intercession*. This all Divines on all sides doe attribute unto it whilest

whilest they put this difference betweene the influence of his death, and that of his intercession into our salvation; calling his death *Medium impetrationis*; that is, the meanes of procurement or obtaining it for us; But his intercession, *Medium applicationis*, the Meanes of applying all unto *us*. Christ purchaseth salvation by the one, but possesseth us of it by the other; Some have attributed the *Application* of *Justification* to his *Resurrection*; but it is much more proper to ascribe it to his *Intercession*; (and what causall influence his *Resurrection* hath into our *Justification*, hath been afore in the third Section declared.) But that his eternall *Priesthood* in heaven, and the worke of its *Intercession*, is the applying cause of our eternall salvation, in all the parts of it, first and last, seemes to me to be the result of the connexion of the 8. 9. and 10. verses of the 5. Chapter to the *Hebrews*: For having spoken of his obedience and sufferings unto death ver. 8. and how he thereby was made perfect, v. 9. he sayes, *And being* (thus first) *made perfect, he became* [the Author] or applying cause, αὐτίκα) of eternall salvation, unto all them that obey him; and this by his being become an eternall Priest in heaven, after

after he was thus perfected by sufferings : for so it follows, *ver. 10. Called of God an High-Priest after the order of Melchisedech: And Melchisedechs Priesthood was principally the type of his Priesthood in heaven, as was before declared. One leading instance to shew that his Intercession was to be the applying cause of salvation, was given by Christ whilst he was on earth, thereby manifesting what much more was to be done by him in heaven, through his Intercession there : when hee was on the Crosse, and as then offering that great sacrifice for sinne, hee at that time also joyned prayers for the justification of those that crucified him, Father, [forgive] them, for they know not what they doe : So fulfilling that in Esay 53. ult. He bare the finnes of many, and made Intercession for the transgressours. And the efficacie of that prayer then put up, was the cause of the conversion of those three thousand, Acts 2. whom verse 25. the Apostle had expressly charged with the crucifying of Christ, whom yee by wicked hands have taken, crucified, and slaine. These were the first-fruits of his Intercession, whose prayers still doe reap & bring in the rest of the crop, which*

in all ages is to grow up to God on earth.

3. And *more particularly*, as the whole Application in generall, so our *Justification*, in the whole progresse of it, depends upon *Christs Intercession*. As

1. Our first *actuell* or *initiall Justification*, (which is given us at our first conversion) depends upon *Christs Intercession*: Therefore in the forementioned prayer on the Crosse, the thing he prayed for, was *Forgivenesse, Father forgive them*. You heard before that *Christs death* affords the matter of our justification, as being *that which is imputed*, the rancome the price, the thing it selfe that satisfies: And that his *Resurrection* was the *originall act* of Gods justifying us in *Christ*; We were *virtually justified* then in *Christ* his being justified as in a *Common Person*. But besides all this, there is a *personall* or an *actuell Justification* to be bestowed upon us, that is, an accounting & bestowing it upon us in our own persons; which is done when wee believe, and it is caled (*Rom. 5. 1.*) a being justified by faith, and (*ver. 10.*) receiving the attonement: now this depends upon *Christs Intercession*; and it was typified out by *Moses his sprinkling the people with blood*, mentioned *Heb.*

on Heb. 9:19. which thing Jesus Christ as a Mediator and Priest doth now from Heaven: For Heb. 12. 24. it is said, *You are come to heaven, and to Jesus the Mediator of the new Covenant and (as it is next sub-joined) to the blood of sprinkling: he shed his blood on the Crosse on earth, but he sprinkleth it now as a Priest from Heaven: For it is upon Mount Sion, to which (he had said first in the former verse) yee are come; and so to Christ as a Mediator standing on that mount, and sprinkling from thence his blood: and so therein there is an allusion unto Moses, Christs Type, who sprinkled the people with the blood of that ceremoni- all covenant, the type of the covenant of grace. Now in the 1 Pet. 1. 2. The sprinkling of Christ his blood, as it is there made the more proper work of Christ himsele, in distinction from the other persons, (and therefore was done by Moses who was his type) so is it also put for our first Justifi- cation. And this sprinkling (as it is there mentioned) is from the vertue of his in- tercession: and therefore in that place of the Hebrews forecited, hee attri- butes an intercession unto it, as the phrase that followes, which [speaks] better things, &c. doth imply, of which more*



more hereafter. Yet concerning this first all Head, let me adde this by way of caution ev (which I shall presently have occasion cr to observe) that though this our first ju al stification is to bee ascribed to his *Inter* to *cession*, yet more eminently *Intercession* is by ordained for the accomplishing our sal- n vation, and this other more rarely in the to Scripture attributed thereunto.

Secondly, The *continuation* of our *Justi* u *fication* depends upon it. And as in his T *Intercession* is the virtuall *continuation* of n *his Sacrifice*; so is it the *continuing* cause n *of our justification*: which though it bee h *an act* done once, as fully as ever, yet is it c *done over every moment*, for it is conti- t *nued by acts of free Grace*, and so renewed *actually every moment*. There is a *standing* in *Grace* by Christ spoken of, *Rom. 5. 2.* as well as a first *accesse by Christ*, and that *standing in grace*, and continuing in it, is af- terwards, *v. 11.* attributed to his *life*, that is, as it is interpreted, *Heb. 7. 25.* his *living ever to intercede*. We owe our *standing* in *grace every moment*, to his *sitting in Hea-* ven, & *interceding every moment*; There is no fresh act of *justification* goes forth, but there is a fresh act of *intercession*. And as though God created the World once for all,



all, yet every moment he is said to create, every new act of providence being a new creation; so likewise to justifie continually, through his continuing out free grace to justifie as at first; and this Christ doth by continuing his intercession: hee continues a Priest for ever, and so we continue to be justified for ever.

3. There is hereby a full security given us of justification to be continued for ever. The danger either must lie in old sins coming into remembrance, or else from sinnes newly to be committed. Now first, God hereby takes order, that no old sinnes shall come up into remembrance, to trouble his thoughts, (as in the old Law, after the Priests going into the Holy of Holies, their sins are said yet to have done, *Heb. 10. 3.*) & to that end it was that hee placed Christ as his Remembrancer for us, so neere him, to take up his thoughts so with his obedience, that our sinnes might not come into minde: not that God needed this help to put himselfe in minde, but onely for a formality sake, that things being thus really carried between God and Christ for us, according to a way saiting with our apprehensions, our faith might be strengthened against all suppositions and feares of after

after reviving our guilts. Looke therefore, as God ordained the *Rain bow* in the heavens, that when he lookt on it, hee might remember his Covenant, never to destroy the world againe by water; so he hath set Christ as the *Rainbow* about his Throne. And look as the *Bread and Wine* in the Lords Supper are appointed on earth to shew forth Christs death, as a Remembrancer to us; so is Christ himselfe appointed in heaven to shew forth his death really, as a Remembrancer thereof to his Father; and indeed, the one is correspondent to the other: Onely the Papists have perverted the use of the Lords Supper, by making it on earth, a commemorative sacrifice to God, when as it is but a Remembrancer thereof to men: and besides, their Priests herein doe take upon themselves this very office of presenting this sacrifice to God, which is proper only to Christ in Heaven; But God when hee would make sure not to be tempted to remember our sins any more, nor trouble himselfe with them, hath set his Christ by him to put him in minde of his so pleasing an offering. So the High-Priests going into the Holy of Holies, was for a memorie, and therein the Type of Christ. And this

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 this is plainly and expressely made the use of this execution of his Priestly office in Heaven, *Heb. 8.* where the Apostle having discoursed of that part of his office (as the chiefe thing he aimed at in his Epistle, *v. 1.* and of the necessity of it, *ver. 3, 4, and 5.* and excellency of it, in this respect, *ver. 6.*) he then shews, how from thence the new Covenant of pardon came to bee sure and stedfast, that *God will remember our sins no more, ver. 12.* which he there brings in as the proper use of this Doctrine, and of this part of his Priesthood.

2. As by reason of intercession, God remembers not old sinnes, so likewise he is not provoked by new. For though God when he justifies us should forgive all old sinnes past for ever, so as never to remember them more, yet new ones would break forth, and he could not but take notice of them: and so, so long as sinne continues, there is need of a continuing intercession. Therefore for the securing us in this, it is said, *Rom. 5. 10.* *That if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved [by his life.]* where wee see, that his Death is in some more speciall manner said to procure reconciliation at  
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first for finnes of *unregeneracy*, and to bring us to Christ; but then his *life and Intercession*, or *living to intercede*, is said to *keepe God and us friends*, that wee may never fall out more. What *Christ* did on *earth*, doth more especially procure *reconciliation* for finnes which wee doe in the *state of nature*; so as notwithstanding them, God resolves to turne us from that state, and draw us to Christ: But finnes which we commit *after conversion*, (though pardoned also by his death) yet the *pardon* of them is more especially attributed to his *life and intercession*, as a daily preservative, a continuall plaister (as some call it) to heale such finnes. So that it would seeme, that God out of his eternall love doth bring us to Christ, and drawes us to him through the beholding the reconciliation wrought by his death, and so gives us at first conversion unto Christ; and wee being brought to him, he sprinkles us with his blood; and then God sayes to him, Now doe you look to them, that they and I fall out no more. And to that end Christ takes our cause in hand by that eternall Priesthood of his; and from that time begins more especially to intercede for us. And thus finnes after the  
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state of grace, may be said more eminent-  
ly to be taken away by that part of his  
Priesthood, which he now in heaven per-  
forms. That place also, 1 *Joh. 2. 1, 2.* seems  
to make this the great end of Intercessi-  
on, [*If any man sin*, (that is, if any of the  
company of Beleevers, to whom alone he  
wrote) *we have an Advocate with the Fa-  
ther :*] so as Intercession principally serves  
for sinnes to come, or committed after  
grace received. Thus also in his prayer,  
*John 17.* which was left as a pattern of his  
Intercession in heaven, he prays for his  
Elect as Beleevers, *I pray for them [that  
shall beleeve] through their word ;* Not but  
that sins after conversion are taken away  
by his death ; and sinnes before it, by his  
Intercession also : for Christ interceded  
for those who crucified him, and by ver-  
tue of that Intercession, those three thou-  
sand were converted, (as was observed.)  
But the meaning onely is, that yet more e-  
minently the work of reconciliation for  
sins before conversion, is attributed to his  
death ; and for sins after conversion, to his  
Intercession : Even as the Persons of the  
Trinity, though they have all a like hand  
in all the works of our salvation ; yet  
we see that one part is attributed more to

one Person, and another to another.

A third sort of reasons why God ordained this work of *Intercession* to accomplish our salvation by, doe respect *Christ* himself, whose *honour* and glory & the *perpetuation* of it in our hearts, God had as wel in his eye in the ordering all the workings of our salvation, as much as his owne. *That all might honour the Son as well as the Father*, as *Christ* himselfe speaks. Now therefore for the maintaining and upholding his glory, & the commings in thereof, did God ordain after all that he had done for us here below, this work of *Intercession* in heaven, to be added to all the rest, for the perfecting of our salvation. As

First, it became him, and was for his honour, that none of his offices should be vacant or lie idle, and he want employment in them: All offices have worke to accompany them, and all work hath *honour* (as its reward) to arise out of it. And therefore when he had done all that was to be done on earth, as appertaining unto the *merit* of our salvation, he appoints this full and perpetual work in heaven, for the applying and possessing us of salvation, and that as a Priest, by praying and interceding in the merit of that one oblation of himselfe.

God

God would have Christ never to be out of office, nor out of worke. And this very reason is more then intimated, *Heb. 7. 24, 25. This man, because he continueth ever, hath an unchangeable Priest-hood,* (or as *ver. 21.* expounds it) *for ever.* And the worke of his Priesthood is interpreted, *ver. 5.* to be *ever to make intercession.* The meaning is, that God would not have him continue to be a Priest in title onely, or in respect onely of a service past, and so to have onely the honour of Priesthood perpetuated to him out of the remembrance of what he once had done, (as great Generals have, even in time of peace, the glory of some great battell fought, continued to them in their titles, or rewards for ever:) But God would have him have as the renown of the old, so a perpetuall spring of honour by new work, and employment in that office which he is continually a doing, so to preserve the verdure of his glory ever fresh and Greene, and therefore ordained a continuall work for him. And the summe of the Apostles reasoning is this, That seeing himselfe was to be *for ever*, so should his work and Priest-hood be, that so his honour might be for ever: So *ver. 28.* concludes it, *Consecrated or perfected for evermore.*



Secondly, for the same reason also, it became him that the whole work of our salvation first and last, and every part of it, every step and degree of accomplishment of it, should be so ordered as he should continue still to have as great and continuall a hand in every part, even to the laying of the top stone thereof, as he had in laying the first foundation and corner stone thereof. And this you have expressed, *Heb. 12. 2. Looking to Jesus the beginner and perfecter of our faith*. Two things had been said of him, as two causes of two effects; and we must look to him in both. 1. He is to be looked at as *Dying*, (*enduring the Crosse*) as there he is set forth. 2. As *sitting at Gods right hand*, and *interceding*; (as that whole Epistle had represented him.) Wee are to look at these two as causes of a double effect: to look at his *dying*, as that which is the beginning of our faith, (so according to the Greeke, and the margin of our Translation) and at his *sitting at Gods right hand*, as an intercessour, for the *finishing of our faith* thereby; and so of our finall salvation. For as *Christs Worke* began in his life and death; (which is put for all his obedience here below) so our first believing



*believing* (as was said) begins by vertue of his *death* at first : and as his work *ends* in his *intercession*, and sitting at God his right hand ; so answerably is our *faith* and *salvation* perfected by it, that thus he might be left out in nothing, but bee the *Alpha* and *Omega*, the *Beginning* and the *Ending*, to whom be glory for ever. So that we are to look upon our Mediator CHRIST, as doing as much work for us in *Heaven* at this instant, as ever he did on *Earth* : here *suffering* but there *praying*, and *presenting* his sufferings. All his worke was not done, when he had done here : that worke here was indeed the harder piece of the two, yet soon dispatched ; but his work in heaven, though sweeter farre, yet lyes on his hands for ever : therefore let us leave out none of these in our believing on him.

## CHAP. IV.

*The second Head. The great security the consideration of Christs Intercession affords to Faith for our Justification shewed 1. By way of evidence. By three things.*

**A**ND so I come (as in the former I have done) to shew what strong grounds of security and triumph our faith may raise from this last act, namely, Christs Intercession for us, in the point of justification; *Who shall condemn? It is Christ that intercedes*: And this was the second general propounded; and therein to proceed also according to the Method taken up in the former.

1. What assurance by way of evidence this doth afford unto faith of non-condemnation.

2. What powerfull efficacy and influence this must be of, that *Christ intercedes*.

First, to handle it by way of evidence.

That Christ intercedes, is a strong evidence to our faith by two demonstrations.

1. From

1. From the very intent and scope of the work of intercession it selfe, and what it is ordained by God to effect.

2 From the end of Jesus Christ himselfe, who lives in Heaven on purpose to intercede for us. Our salvation it is both *Finis operis*, the end of the worke, and *finis ipsius operantis*, in some respect the end of Christ himselfe the interceder; and both these doe lay the greatest engagement that can be upon Christ to accomplish our salvation through his intercession,

1. For the worke it selfe, Intercession you have seene is a part of the office of Christs Priesthood, as well as his dying, and offering himselfe: now all the workes of Christ are & must be perfect in their kind, (even as Gods are, of which sayes *Moses*, *Deut.* 32 4. *His work is perfect*) for otherwise he should not be a perfect Priest. Now the perfection of every work lies in order to its end for which it is ordain'd; so as that work is perfect that attaines to such an end as it is ordained for, and that imperfect, which doth not. Now the immediate direct end of Christs Intercession, is the actuall salvation of Believers, Elect, and persons whom he dyed for. The end of his death is *Adeptio juris*, purchasing a right unto salvation; but

but of Intercession, *procuratio ipsius salutis* for the very saving us actually, and putting us for in possession of heaven. To this purpose So observe how the Scripture speaks concerning *Christ's* death, *Heb. 9. 12.* He entered <sup>as</sup> into Heaven having obtained Redemption, <sup>only</sup> found redemption, that is, by way of right of by procuring full title to it. But of his Intercession, it sayes (*Heb. 7. 25.*) that by it <sup>he</sup> Christ is able to save to the utmost, them that come unto God by him : that is, actually to save, and put them in possession of happiness: that is made the end and scope of Intercession there; and that phrase, [*εἰς τὸ παντελὲς*] to the utmost, notes out a saving indeed, a doing it (not by halves, but) wholly, and throughly, and compleatly : in *εἰς τὸ παντελὲς* is to save altogether, to give our salvation its last act and complement, that is the true force of the phrase, even to effect it, to the last of it, all that is to be done about it. Thus also *Rom. 5. 9.* and *10.* *We are justified by his death, but [saved]* (namely, compleatly) *by his life,* (that is) his living to intercede. So that the very salvation of Beleevers is it that is the worke [the *τὸ ἔργον*] of Christ's Intercession.

Now what security doth this afford?  
for

for to be *saved* is more then to be *justified*;  
 for it is the actuall poss<sup>essing</sup> us of heaven.  
 So then, doe but grant that Christs *Inter-*  
*cession* is as perfect a worke in its kinde  
 as Christs death is in its kinde ; and  
 you must needs be saved. The perfection  
 of Christs death, and the work thereof,  
 wherein lay it (as on Christs part to bee  
 performed) but in this, that he should lay  
 downe a Ransome sufficient to purchase  
 salvation for such and such persons as  
 God would save ? and so the perfection  
 of it lies in the worth and *sufficiencie* of it,  
 to that end it was ordained for : it being  
 a perfect sacrifice in it self, able to purchase  
 eternall redemption for us , and to  
 make us *salvable* against all finnes and the  
 demerits of them, and to give us *right*  
 to Heaven: and had it wanted a grains  
 of this, it had then been imperfect. Now  
 then answerably, for intercession, the com-  
 fort of our soules is, that the proper work  
 that lies upon Christ therein, is the com-  
 pleat saving those very persons, and the  
 poss<sup>essing</sup> them of Heaven, this is the *τὸ ἔργον*  
*τὸ ἔργον*, the proper worke thereof. To outvie  
 the demerits of our sins was the perfection  
 of his death, but to *save our souls* is the end  
 and perfection of his Intercession ; Our

*sinnes* are the object of the one, and our *soules* of the other. To that end was intercession added to his death, that we might not have a *right* to heaven in vain, of which we might be dispossessed. Now therefore upon this ground if Christ should faile of our *soules* salvation, yea, but of any one degree of glory (purchased by his death to any *soule*) which that *soule* should want, this worke of his would then want and fall short so much of its perfection. That place in *Heb. 7.* sayes not onely that Christ will do his utmost to save, but *save to the utmost.*

You may say, My infidelity and obstinacy may hinder it, though Christ doth what in him lies.

Well, but intercession undertakes the worke absolutely: For Christ prayes not conditionally in Heaven, *If men shall believe,* &c. as we doe here on earth; not for propositions onely, but for persons; and therefore he prayes to cure that very infidelity. Now as if a Physitian undertakes to cure a mad man (if he knowes what hee doth) he considers the madness of his Patient, and how he wil tear off what is applied, and refuse all Physick; he therefore resolves to deal with him accordingly, and so

to order him as he shall not hinder that help which he is about to afford him; and so upon those tearmes he undertakes the cure: e ven so doth Christ when by intercession he undertakes to save us sinners; he considers us what we are, and how it is with us, what unbeliefe is in us, yet undertakes the matter, and so to save us is the scope and end of this his work, which if he should not accomplish, he after all this should not be a perfect Priest. It was the fault that God found with the *Old Priesthood*, that it *made nothing perfect*, Heb. 7. 19. and therefore verse 12. the *Law was changed*, and the *Priesthood was changed* together with it, (as there you have it.) Now in like manner Christs Priesthood should bee imperfect, if it made not the Elest perfect, and then God must yet seeke for another Covenant, and a more perfect Priest; for this would be found faulty, as the other was. So then our comfort is, if Christ approve himselfe to be a *perfect Priest*, we *who come to God by him* must be perfectly saved. It is in this office of his Priesthood, and all the parts of it, as in his Kingly office: The work of his Kingly office is to subdue al enemies, to the last man, even fully to doe the thing; and not one-ly



ly to have power, and to goe about to doe it : so as if there should be any one enemy left unsubdued, then Christ should not bee a perfect King. The same holds in his Priestly office also ; he should not bee a perfect Priest, if but one soule of the elect, or those he intercedes for, were left unsaved. And this is indeed the top and highest consideration for our comfort in this argument, that Intercession leaves us not till it hath actually and compleatly saved us; and this is it that makes the Apostle put a further thing upon Intercession here in the Text, then upon that other his *sitting at Gods right hand*. So as we are in this respect as sure of attaining unto the utmost glory of our salvation, as Christ to have the full honour of his Priesthood. A man saved is more then justified ; and Christ cannot reckon his worke, nor himselfe a perfect Priest, untill we are saved. *Who shall condemne ? it is Christ that intercedes.*

Besides, the consideration of the nature and scope of this *work it self*, which Christ upon his honour of acquitting himselfe as a *Perfect Priest*, hath undertaken ; There is in the second place a farther consideration that argues him engaged by a stronger obligation, even the losse of his owne  
honour

honour, his office and all, if he should not effect salvation for those that come to God by him ; so much doth it concerne him to effect it. Of all the works that ever he did, he is most engaged in this ; it will not only be *the loss of a business* which concerns him, and of so much work, but *himselfe* must be *lost* in it too : And the reason is, that he intercedes as a *Surety*. He was not onely a *Surety on earth* in dying, (and so was to look to do that work throughly, and to be sure to lay down a price sufficient, or else himselfe had gone for it : he pawned in that work, not only his honour, but even his life and soule to effect it, or lose himselfe in it) but he is a *Surety* now also in heaven, *by interceding*. This you may find to be the scope of *Heb. 7. 22.* by observing the coherence of that 22. *ver.* (wherein he is called a *Surety*) with *ver. 23, 24, 25.* that title and appellation is there given him, in relation unto this part of his office especially. And although it holds true of all parts of his office whatsoever, yet the coherence carries it, that *that* mention there of his being a *Surety*, doth in a more speciall manner referre unto his Intercession, as appears both by the words before, and after : In the words

words before, (*ver. 21.*) the Apostle speaks of this his *Priesthood which is for ever*, and then subjoynes, (*ver. 22.*) *By so much was Jesus made a Surety of a better Testament*: and then after also he discourseth of, and instanceth in his Intercession, and his continuing a Priest for ever in that work: So *ver. 23, 24, 25.* *Wherefore he is able to save to the utmost, seeing he ever lives to make Intercession*: Yea, he is therefore engaged to save to the utmost, because even in *interceding* (for which he is said there to live) he is a Surety.

He was a Surety on earth, and is a Surety still in heaven; onely with this double difference, which ariseth first from the different things which he undertook for then, whilst on earth, and for which now he undertakes in heaven: That on earth hee was a Surety to *pay a price* so sufficient, as should satisfie Gods justice; which having paid, he was discharged (in that respect, and so far) of that Obligation, and his Bond for that was cancelled, but so as still he remains a Surety, bound in another Obligation as great, even for the bringing to salvation those whom hee dyed for; for their persons remained still unsaved, though the debt was then paid:  
and

and till they bee saved, hee is not quit of this Surety-ship and engagement. And secondly, these two Surety-ships doe differ also by the differing *Pawns* which he was engaged to forfeit, by failing in each of these works: for the payment of our debt, his *soule* it selfe lay at the stake, which he offered up for sinne; but for the saving of the persons, all his honour in heaven lies at stake: *He lives to intercede*; He possesseth Heaven upon these termes, and it is one end of his life; so that as hee must have sinke under Gods wrath, if hee had not paid the debt, (his soule standing in our soules stead) so he must yet quit heaven, and give over living there, if he brings us not thither. It is true, he intercedes not as a *Common person*, (which relation in all other forementioned acts he still bore; thus in his death he was both a Common person, and a Surety representing us, so as we died in him; so likewise in his Resurrection we arose with him, and in his Ascension we ascended, &c. But yet he intercedes not under that relation, namely, not as a Common person;) for wee must not, cannot be said to intercede in him, for this last worke lay not upon us to doe: He doth it wholly for us indeed, but not

in our stead, or as that which we should have done, though on our behalfe; for it being the last, the crowne of all his works of mediation, is therefore proper to him as Mediator, and his sole worke as such. Thus in like manner the first worke of Incarnation, and answerably the last of Intercession, in neither of these was Christ a Common person representing others, though a common Saviour of others in these; for the one was the foundation of all, the other the accomplishment of all, and so proper only to himselfe as Mediatour. But although he intercedes not as a Common person, as representing us in what we were to have done for our selves, yet so as that other relation of a *Surety* is continued still in that work; he stands engaged therein as an Undertaker for us, and so as a *Surety*, intercedes: Such as Judah was for Benjamin, Gen. 43. 9. *I will be surety for him: of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me beare the blame for ever:* So sayes Christ for us. And therefore *Sponsor*, or undertaking for us, is by Divines made a great part of this part of his office. Now the consideration of this may the more secure us; for the more peculiarly

and solely it is his worke, the more his honour lies at stake, and the more he will set himselfe to effect it; yea and being by way of *Suretiship*, it concernes him yet more neerly, for he hath engaged, (and if he should faile) might even lose that honour which he hath now in heaven.

CHAP. V.

*The prevalency of Christs Intercession, and the powerfull influence it hath into our salvation: Demonstrated, first, from the greatnesse of Christ, and his favour with God.*

**T**HUS we have heard what matter of support to our faith (by way of *evidence*) this must needs afford, that Christ *intercedes*. Let us consider now, what further assurance will arise to our faith, from the *influence* which Christs Intercession must needs have, to effect and carry on our salvation to an assured issue. The work of Intercession being effectually to procure our salvation, and to continue the pardon of our sins, & hold us in favour with God: therefore the *influence* and energy it hath herein, must needs lie in that *potency* and *prevalency*.

prevalency which this intercession of Christ hath with God, to obtaine any thing at his hands for us, and so to continue his favour towards us. Now to raise up our apprehensions, how potent and prevalent this Intercession of Christ must needs be, let us consider both the *Person Interceding*, namely, *Christ*, and the *Person With whom* Christ intercedes for this favour, which is, *God*, the one the Sonne, the other the Father; and so the *greatnesse* of Christ with *God*, and the *graciousnesse* of *God* to *Christ*; together with the one-nesse of *Wills*, and unity of affections in them both. So that Christ will be sure to aske nothing, which his Father will deny; and his Father will not deny any thing, which he shall ask.

Now first for the *greatnesse* of *Christ* the Intercessor, that is, his *greatnesse* with *God* the Father. This is often urged in this Epistle to the *Hebrews*, to perswade confidence in us, in this very point in hand: Thus *Heb. 4. 14. 16. Seeing we have a [great] High-priest, let us come boldly: And whilst Great and Priest* are thus joyned together, the more comfort and boldnesse we may have, the greater he is: For he is a *Priest* in relation to his dealing with



with God for our pardon; as he is a *Priest*, he deales in nothing else; and the greater the person is, who useth his interest herein the better, the sooner he will prevaile. And he is there said to be *Great*, because great with God, in prevailing with him; and indeed so great, as it is impossible but he should prevaile. It was the greatnesse of his person, which did and doth put such an influence into his death, that it was (as you heard) a *price*, more then enough, to satisfie Justice, even to overflowing: And therefore, *Who shall condemne? It is Christ that dyed.* And the greatnesse of his person must needs have as much influence to make Intercession prevalent. In a matter of intercession, the person that intercedes prevailes more then any other consideration whatsoever. We see what great friends doe procure oftentimes with but a word speaking, even that which money, no nor any thing else could have obtained. Now Christ must needs bee great with God in many respects.

First, in respect of the nearnesse of alliance to him, He is the *naturall Sonne* of God, God of God, and therefore certain to prevaile with him. This is diligently

Full

still put in, almost in all places, where this part of his Priesthood (his Intercession) is mentioned in the Epistle to the *Hebrews*. So in the 4. of the same Epistle, *ver. 14.* *We have a great High Priest entered into the Heavens, Jesus, [the Son of God]* So *Heb. 7. 25.* and *28. ver.* compared, the Apostle having said, *ver. 25.* that he is able to save to the utmost, seeing hee ever lives to make Intercession) hee doth *verse 28.* devolve this ability of his to save (ultimately) upon his being the Son: thus in the *28. ver.* in the end of that discourse, this is made as the Basis of all: [*The Law (saith hee) makes men High Priests which have infirmity*] (which infirmity or disability of theirs, is mentioned in opposition unto what he had just before spoken of the great ability of this our High Priest in his interceding, *ver. 25.* in those words, *He is [able] to save to the utmost*;) Those Priests whom the ceremoniall Law made, (*Aaron* and his Sons) are unable to save, they have infirmity: Now what is it in him that makes this difference, and him so able above what they were? *The word of the Oath makes the [Son]* (sayes he) who is perfected (as you have it in the Greek, & margent) for evermore. He mentions

tions this his Son-sh<sup>p</sup> principally in relation to his Intercession, which there hee had discoursed of. Intercession is a carrying on our salvation in a way of grace and favour, as his death was by way of satisfaction. And answerably it may be observed in the Scripture, that as the all-sufficiency of the satisfaction of his death, is still put upon his being God; and so upon the greatnesse of his Person considered in respect of his nature or essence, namely, his God-head: So in like manner, that the pre-  
valency of his Intercession is founded upon the nearnesse of his relation unto God, his alliance to him, and the being his Son. Thus for the first. When Redemption is spoken of, the sufficiency of the price is eminently put upon his God-Head, [*The blood of God.*] Thus also Heb. 9. where when he had (ver. 12.) shewn how Christ had purchased and obtained a perfect redemption, he then argues the sufficiency of it from his God-head, vers. 13, 14. For if the blood of Bulls and of Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of CHRIST, who [*through the eternall spirit*] offered himselfe, &c. The eternall spirit is his God-head. Thus

Thus answerably when he speaks of the prevailing of his Intercession in Heaven, he puts it upon his *Son ship* [*Jesus the Son,*] he mentions the nearnesse of the relation of his person to God, as being that which draws with it that great respect of favour and grace, he being by this great with God, as great in himselfe. All matters of intercession are carryed we know by way of favour: And therefore look how prevalent in a way of merit, his being *God* makes his *death* in its kinde; no lesse prevalent doth his being the *Son of God*, make his *Intercession* in its kinde, namely, in a way of obtaining grace and mercy: yea so prevalent of it selfe it is, that we might build upon it alone, even as much as upon his death. And indeed, Christ intercedes not onely in the vertue and strength of his satisfaction, (though in that also) and of his obedience to his Father: but also in the strength of his relation as a *Son*, who pleads his own grace and interest in God, as he is his *Son*; which is a consideration that doth always *actually* exist & abide: Whereas his obedience (though perfect) was but once *offered up*, and its existence is but *virtuall*; but he continues a *Son for ever*, not virtually only, but *actually*. And therefore

fore it is added in that seventh to the Hebrews, ver. last, that the Gospel ordained the Son [perfected for ever.] The meaning whereof is, that he is not onely a Priest perfected in the time past by that perfect offering once made, but in that he is the Sonne, he remains a perfect Priest for ever, for time to come: whom therefore no imperfection in his office, no failing or missing of his suits can befall. So as if it could be supposed that his obedience (because past so long ago) might be forgotten; yet never this, that hee is a Son: That for ever abides, and of it selfe were enough to prevaile. And how effectuall must the intercession of such a Sonne be, who is so great a Son of so great a Father, equall with him, and the expresse Image of his Person? never any Sonne so like, and in so peculiarly a transcendent manner a Son, as the relation of Son-ship among men is but a shadow of it. Christ is one with his Father, as himselfe often speaks; and therefore if his Father should deny him any thing, he should then cease to be one with him, he must then deny himselfe, which God can never doe. He is in this respect [*like Beloved*] as hee is called, *Ephes. 1. 6.* as on whom (originally and pri-

primarily) all the beames of Gods love doe fall. *Solomon* (the type of Christ) was the beloved of God, *2 Sam. 12. 24.* and had his name from thence, (namely,) *Jedidiah*, that is, *beloved of the Lord*: And to shew how beloved he was, God, when he came first to his kingdome, bade him ask what he should give him, *1 King. 3. 5.* Now the like God sayes to Christ when come first to his Kingdome also, *Psal. 2. 8. Aske of me and I will give thee*; namely, when he had set him as King on his holy hill ver. 6. And of him he sayes, *This is my well beloved Sonne, in Whom I am well pleased, heare him.* God bids us therefore, and upon that respect to hear him; and that speech was but the eccho of his owne heart, in that he himselfe is so well pleased with him for this that he is his Son, as he himselfe will heare him in every thing, yea, and is so pleased with him, as that although Christ had never dyed, nor obeyed the Law; yet simp'y, because he is his Sonne, he hath so full an acquiescency of all desires in him, and complacency of delights, that hee could deny him nothing. How prevalent then must Christs intercession needs be, though there were nothing else to be considered?

And

And that God had indeed this as one main consideration, upon which he made him a Priest thus to intercede, those words doe testifie, *Heb. 5. 5. and 6. He that said unto him, Thou art my Son, this day have I begotten thee; As he saith also in another place, Thou art a Priest for ever, after the order of Melchisedech:* These latter words are not onely a Paraphrase (as some think) meerly to shew that [*He*] that said, *Christ was his Son*, said also, *He was a Priest*; but it is to shew the foundation of his call to that office. The great consideration that fitted him for it, was, that he was Gods Son; especially that fitted him for that part of his Priesthood, which was to remain for ever, (of which that 110. Ps. and the Epistle to the *Heb.* doe especially speak.) Neither is the meaning of the forecited place only to shew that in that he was Gods Son, it was his birth right to be a Priest: so as if God would have any Priest at all, it must bee hee: And so upon that consideration, hee that said to him, *Thou art my Sonne*, said, *Thou art a Priest*; and that being his right, hee therefore called him to it, because hee was his Son. (for according to the Law of Nature, the eldest in the family was to be Priest;



Priest ; and so Christ, even as God-man, being *the first-borne of every creature* ; and the naturall first begotten Son of God, had right to be the prime leader of that great *Chorus* in that eternall worship in heaven : ) That (I say) is not all the meaning of those words, nor all that God considered in it, when hee thus ordained him to be a Priest ; but he had a further and more peculiar respect unto this especiall part of his Priesthood, his *Intercession*, (as that clause *for ever* imports) as for which, he being his naturall Son, so nearly allied to him, would transcendently fit him, and give such an omnipotent prevalency and effectualnesse to his requests, that he would be the most absolute perfect Priest for ever, (in this respect) that could be : That as God himselfe is perfect, and his power irresistable, so his Priesthood through this relation might bee perfect also, and his requests undeniable. Thus did God order it to strengthen our faith. And that indeed God did consider this relation of his to him to this very end is evident by that of the 2. *Psal.* (out of which that saying [*Thou art my Son*] is cited) ver. 7, and 8. *Thou art my Son, this day have I begotten thee* ; and what followes ? *Aske*  
of

of me and I will give thee, &c. He connects both these together, namely, intercession, (that part of his Priestly office of asking) with his Son-ship, for that is it which moveth God to grant all that hee asks. God loves Christ as he loves himselfe, and therefore can deny him nothing, as he cannot deny himselfe. And so by the way, this clears the ground of the Apostles quoting those words of the 2. Psal. in the 5. to the *Hebrews* as a prooffe of Christs call to the Priesthood, which Interpreters have been troubled how to make out; for (as you have seene) that speech [*Thou art my Sonne, aske, &c.*] is all one as if he had said, *Thou art a Priest*; and so was as fit and full a place to improve his being a Priest in the holy Ghosts intent, as is that other quoted with it, out of the 110. Psalme, though uttered in more expresse words, *Thou art a Priest for ever*: Both speeches come to one, in both places; the holy Ghost especially aiming in both at that part of his Priesthood in heaven, his Intercession; in the one speaking of him after he is set upon Gods hill, as King: (So Psal. 2. ver. 6.) and in the other, after he is set downe at Gods right hand: (So Psal. 110. ver. 1, 2.) Yea, and this

this his favour with his Father, and Intercession alone, might have procured pardon for us sinners, but that Gods will was to have Justice satisfied.

And secondly, he intercedes not onely as a Sonne, (and in that respect a Priest perfect enough for ever) but also as a Son who hath been obedient to his Father, and hath done at his request, and for his sake, the greatest service for him, and the most willingly that ever was done: And you all know how much former services done, doe alwayes forward suits. In the 5. of the *Heb. ver. 8, 9, 10.* it is said, that *though he were a Sonne, yet learned he obedience, and thereby became perfect.* The Apostle had said in the verses before, that in respect of his being his Son, God had called him to this office, as one that was thereby sufficiently qualified to be a Priest that might prevaile; and yet in these verses he further addes, that though he was a Sonne, (and in that respect a Priest perfect enough) yet he was to be obedient also, and thereby yet to become in a further respect a perfect High Priest also, even in respect of service done, and obedience performed. And so shewes that hee comes to have a further perfection and power of

of prevailing in his Priestly office added to that relation of Son ship, spoken of, *ver. 5.* And therefore it followes, that he being thus become perfect, namely, through his obedience, he became Author of eternall salvation unto all them that obey him, called of God an High Priest for ever, &c. That therefore which makes him yet more potent, (that he may be sure to prevaile) is his obedience, and service done; and this alone also were enough to carry any thing. And both these considerations of his Sonship and obedience, as giving an efficacy to his Intercession, you have also in that *Heb. 7.* from *ver. 26.* to *28.* he had spoken of the power of Intercession, *ver. 24. 25.* how he was able to save to the utmost; and then in the following verses he shews the ground of it, first in his fore-past obedience, *ver. 26. 1.* *Active.* For such a High Priest became us, who was [holy, harmelesse, undefiled.] And such a Priest he was, and therefore able thus to save by his Intercession: For such an one who was wholly harmlesse and no guile found in his mouth, what requests come out of such lips, must needs bee accepted. Then 2. hee mentions his Passive obedience, *verse 27.* Hee offered up himselfe once, and

and thereby made so full a satisfaction, as he needed not to doe it but once ; and in the strength of both these he intercedes : for to that purpose doth the mention of both these there come in. And then hee addes that other which we before insisted on, that he is *the Sonne*, which followes in the next words, *ver. 28*. And accordingly you shall finde Christ himselfe urging this his obedience, as the foundation of all those his suits and requests for us that follow after. So in that last prayer, *John 17*. (which is as it were a patterne or instance of his Intercession for us in Heaven) *I have glorified thee on earth, I have finished the worke thou gavest me : ver. 4*. And whereas two things may be distinctly considered in that his obedience. 1. The Worth of it, as a price in the valuation of Justice it selfe ; 2. The desert of favour and grace with God : which such an obedience and service done for his sake, might in a way of kindnesse expect to finde at his hands : you may for your comfort consider, that besides what the worth of it as a price, which I shall urge in the next Chapter, might exact of Justice it selfe between two strangers (as we use to say) he having well paid for all that hee askes ; hee hath more.

moreover deserved thus much grace and  
favour with his Father, in that this obedi-  
ence was done for his sake, and at his  
request; and this it calls for even in way  
of remuneration and requitall as of one  
kindnesse with the like: That therefore  
his Father should heare him in all the re-  
quests that ever he should make, yea so  
transcendent was ~~the~~ obedience which he  
did to his Father, in giving himselfe to  
death at his request, (and it was done at  
Gods sole entreaty, *Loe, I come to doe thy*  
*will*) as he can never out-aske the merit of  
this his service. And (which may yet fur-  
ther encourage us herein) he hath nothing  
at all left to aske for himselfe simply, for  
he hath need of nothing. So that all his  
favour remaines entire, for to be laid forth  
for sinners, and employed for them: and  
then adde this thereto, that all hee can  
aske for them, is lesse, yea farre lesse then  
the service which hee hath done to God  
comes to; our lives, and pardon, and  
salvation, these are not enough; they are  
too small a requitall. So that besides his  
*naturall* grace, and interest which he hath  
with his Father, as he is his Sonne, (which  
can never be lessened) this his *acquired* fa-  
vour by his *obedience* must needs make him  
prevaile

prevaile, seeing it can never be requited to the full. Some Divines put so much efficacy in this, that they say, Christs very being in Heaven who once did this service, and so putting God in minde of it by his very presence, is all that intercession, that the Scripture speaks of; so sufficient they think this alone to be.

#### CHAP. VI.

*Secondly, the Prevalencie of Christs Intercession, demonstrated from the righteousness of the cause he pleads even in Justice: How forcible the cry of his blood is, himselfe appearing to intercede with it.*

**B**ESIDES favour and grace in all these respects, he can and doth plead *Justice* and *righteousnesse*, and is able so to carry it: so you have it, 1 *Joh.* 2. 1. and 2. *ver.* *We have an Advocate With the Father, Jesus Christ [the righteous.]* An Advocate hath place onely in a cause of Justice, and this Christs Advocateship is executed by pleading his owne satisfaction: so it followes, *Who is a propitiation for our sins;* & can plead his own righteousness so far, that



that Justice it selfe shall be faine to save the worst of sinners. He can turne Justice it selfe for them, and handle matters so, as Justice shall be as forward to save them as any other Attribute. So that if God be said to be *righteous in forgiving us our sins,* if we doe but confesse them, (as Chap. 1. of this 1. Epist. of John, ver. 9.) then much more when *Jesus Christ the righteous* shall intercede for the pardon of them, as hee addes in the second verse of the ensuing Chap. and this if he will be just. The worst Case he will make a good one; not with colouring it over, (as cunning Lawyers do) or extenuating things; but with pleading that righteousnesse, which being put into the opposite ballance, shall cast it for thee, bee there never so many sinnes weighed against it: Yea, and hee will be just in it too, and carry all by meere righteousnesse and equity.

In the explication of this Branch, my purpose is not to insilt upon the demonstration of that *all-sufficient fulnesse* that is in Christs satisfaction, such as may in justice procure our pardon and salvation, (because it will more fully belong to another Discourse) but I shall absolve this point in hand by two things

which are proper to this head of *Intercession*.

First, by shewing how that there is even in respect to Gods Justice a powerfull voice of *Intercession* attributed unto Christs blood; and how prevalent that must needs be in the eares of the righteous God.

Secondly, especially when Christ himselfe shall joyne with that cry and *Intercession* of his blood, himselfe in heaven appearing and interceding in the strength of it.

For the first, the Apostle *Heb. 12. 24.* doth ascribe a voice, an appeale, an *Intercession* unto the blood of Christ in Heaven. *The blood of sprinkling* (sayes he) [*speaks*] *better things then the blood of Abel.* He makes Christs very blood an Advocate to *speak* for us, though Christ himself were silent; as he sayes in another case, *Abel, though dead, yet speaketh, Heb. 11. 4.* Many other things are said to cry in Scripture, (and I might shew how the cry of all other things doe meet in this) but Blood hath the loudest cry of all things else, in the eares of the Lord of Hosts, the Judge of all the world, as hee is in the 23. verse of that 12. Chapter styled. Neither hath any cry the eare of Gods justice more then that of

*blood;*

blood; The voyce of thy brothers blood (sayes God to Cain) cries unto mee from the ground, Gen. 4. 10. Now in that speech of the Apostle fore-cited, is the allusion made unto the blood of Abel & the cry thereof. And he illustrates the cry of Christs blood for us, by the cry of that blood of Abel against Cain, it speaks better things then the blood of Abel: And his scope therein is by an *Antithesis* or by way of opposition, to shew, that Christs blood calls for greater good things to be bestowed on us, for whom it was shed, then Abels blood did for evil things, & vengeance against Cain, by whom it was shed. For look how loud the blood of one innocent cries for justice against another that murdered him; so loud will the blood of one righteous (who by the appointment and permission of a supream Judge hath been condemned for another) cry for his release and non-condemnation, for whom he dyed. And the more righteous he was, who laid down his life for another, the louder still is that cry, for it is made in the strength of all that worth which was in him, whose blood was shed. Now to set forth the power of this cry of Christs blood with justice, let us compare it with that cry of Abel blood in case

these two things, wherein it will be found infinitely to exceede it in force and loudnesse.

First, even the blood of the wickedest man on earth, if innocently shed, doth cry, and hath a power with Justice against him who murdered him. Had *Abel* murdered *Cain*, *Cains* blood would have cried and called upon Gods Justice against *Abel*: but [*Abels* blood] (there is an emphasis in that) *Abels*, who was a Saint, and the first Martyr in Gods Kalender; and so his blood cryes according to the worth that was in him. Now *Precious in the sight of the Lord is the death of his Saints*; And the blood of one of Them cryes louder then the blood of all Man-kinde besides. Now from this I argue, If the blood of a Saint cryes so, what must the blood of the *King of Saints* (as Christ is called, *Rev.* 15.) then doe? If the blood of one member of Christs body, what will then the blood of the head, farre more worth then that whole body? how doth it fill Heaven and Earth with our-cries, untill the promised intent of its shedding be accomplisht? And (as the *Antithesis* carrys it) looke how the blood of *Abel* cryed for the ruine and condemnation

demnation of his brother *Cain*, so does Christs blood on the contrary for our pardon and non-condemnation; and so much the lowder, by how much his blood was of more worth then *Abels* was. This was the *Blood of God*; so *Act. 20. Who therefore shall condemne?*

But 2. *Christs* blood hath in its cry here a further advantage of *Abels* blood attributed to it: For that cryed but from earth, *from the ground*, where it lay shed, and that but for an answerable earthly punishment on *Cain*, as he was a man upon the earth; but Christs blood is carryed up to Heaven: for as the High-Priest carried the blood of the Sacrifices into the Holy of Holies, so hath Christ virtually carried his blood into Heaven, *Heb. 9. 12.* And this is intimated in this place also, as by the coherence will appeare. For all the other particulars, (of which this is one) whereto hee sayes the Saints are come, they are all in Heaven: *You are come* (sayes he *ver. 22.*) *to the City of the living God, the Heavenly Hierusalem, and to an innumerable company of Angels, to the Church of the first born who are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect:*

All

All which things are in Heaven; neither names he any other then such: And then adds [*And to the blood of sprinkling which speaks, &c.*] as a thing both speaking in Heaven, and besprinkling from Heaven, yea, wherewith Heaven is all besprinkled, as the Mercie-seat in the Holy of Holies was, because sinners are to come thither. This Blood therefore cries from Heaven, it is next unto God who sits Judge there, it cries in his very eares; whereas the cry of blood from the ground is further off, and so though the cry thereof may come up to Heaven, yet the blood it selfe comes not up thither, as Christs already is. Abels blood cryed for vengeance to come down from heaven, but Christs blood cryes us up into Heaven: like to that voice, *Revel. 11. 12.* [*Come up hither:*] So *John 17. 24.* *Where I am, let them be, for whom this blood was shed.*

But though this speaking, this voice, and intercession, bee attributed to his blood, yet it is but in a Metaphoricall and improper (though reall) sense: as also that this blood is in Heaven, is spoken, though in a reall, yet not a proper sense. Some Divines of all sides, both Popish and Prote-

stant,

stant, would make the whole worke of Intercession, to be onely *Metaphoricall*. It is true indeed, the voice and intercession of his blood apart considered, is but *Metaphoricall*, (I grant) and yet reall; such a voyce as those *groanes* are that are attributed to the *whole creation*, *Romans* 8. 22. But Intercession as an act of Christ himselfe, joyned with this voice of his blood, is most properly and truly such.

Therefore in the second place, adde to this *Christs* owne intercession also, which was the second thing propounded, That *Christ* by his own Prayers seconds this cry of his blood: that not onely the blood of Christ doth cry, but that Christ himselfe being alive doth joyne with it: how forcible and prevalent must all this be supposed to be? The blood of a man slaine doth cry, though the man remain dead; even as of *Abel* it is said, (though to another purpose) *that being dead he yet speaketh*, *Heb.* 11. but Christ liveth and appeareth: *Vivit, & in cælum cælorum venit*, Hee followes the suit, pursues the Hue and Cry of his blood himselfe. His being alive, puts a life into his death. It is not in this as it was in that other, the first *Adams* sinne and disobedience. *Adam* although he himselfe



had been annihilated when he dyed, yet he having set the stock of our nature a going in propagation of Children, his sinne would have defiled and condemned them to the end of the world, and the force of it to condemne is neither furthered nor lessened by his subsisting and being, or his not being: it receives no assistance from his personall life; one way or other. And the reason is, because his sinne condemnes us in a *naturall* and *necessary* way: But the death of Christ and his blood shed, these saving us in a way of *grace* and *favour* unto Christ himself and for his sake, that very being alive of Christ, that shed this blood, addes an infinite acceptation to it with God, and moves him the more to heare the cry of it, and to regard it: In a matter of favour to be done for the sake of another man, or in a suit or matter of justice that concernes another, who is interested in it, that mans being *in vivis*, his being alive, puts a life into the cause. If *David* would have respect to *Jonathan* (when dead) in his children, he would much more if himselfe had beene alive. God made a Covenant with *Abraham*, *Isaac*, and *Jacob*, to remember their Seed after them; And why? They are alive, and were

to live for ever; and though dead, shall rise againe. So *Christ* reasoneth from it, *Mat. 22. 32. I am the God of Abraham, Isaac and Jacob: God is the God of the living, (sayes he) and not of the dead: and so, though Abraham be ignorant of his children (as the Prophet speaks) and should not intercede for them, yet because Abrahams soule lives, and is not extinct, (as the Sadduces thought) but shall live againe at the Resurrection; therefore God remembers, and respects his covenant with them, for he is a God of the living, and so his Covenant holds with them whilst they live. The old Covenant of the first Testament ran in the names of Abraham, Isaac, & Jacob, [The God of Abraham, Isaac, and Jacob,] but this new covenant runs in the name of Christ, The God and Father of our Lord Jesus Christ; so Eph. 1. 3. and so he becomes our God and our Father in him. And God being thus our Father, because Christs Father, and Christ (in whose name the Covenant runnes) being alive, and God by Covenant the God of a living, not of a dead Christ; This therefore workes effectually with him to respect his blood and hear the cry of it; and this, though Christ were absent, much more then when he is present also,*

also, and on purpose appeareth in the presence of God for us; as it is, *Heb. 9. 24.* He is alive, and so able to follow his owne suit, and will be sure to see to it, and to second the cry of his blood, if it should not be heard;

To illustrate this by the helpe of the former comparison begun; If as *Abels* bloud cries, so also it proves that *Abels* soule lives to cry; that both his cause cries and himselfe lives to follow it: So that the cry of *Abels* blood is seconded with the cry of *Abels* soul that lives, how doubly forcible must this needs be? And thus indeed you have it, *Rev. 6. 9.* where it is said that [*the souls*] of them which were slain for the testimony which they held, [*cried*] with a loud voice, saying, *How long, O Lord, holy and true, dost thou not avenge our blood?* Yea, see that not onely their blood cries, but their souls live, and live to cry. And it is not spoken Metaphorically of their souls, but what is truly done by them now in heaven, it being mentioned to shew, how and by what God was moved to bring vengeance on the Heathenish Empire of *Rome* that had shed their blood. Now not onely *Christs* soule (as theirs) lives to cry, but his whole person; for he is risen againe,

again, and lives to intercede for ever. In the Rev. 1. ver. 18. Christ appearing to John, when he would speak but one speech that should move all in him, he sayes but this, *I am he that liveth, and was dead, and dyed for thee.* And whose heart doth it not move, to read it with faith? and doth it not move his Father (thinke you) who was the chiefe cause and motioner of his death, to think, *My Son* that was dead, and dyed at my request for sinners, is now alive againe, and liveth to intercede, and liveth to see the travaile of his soule fulfilled and satisfied? God pronounceth this upon it in that 53. of *Esay*, ver. 10. *By his knowledge, (or faith in him) shall he justifie many: even as many as he dyed for. Who then shall condemne? Christ that was dead is alive, and liveth to intercede.*

## CHAP. VIII.

*Thirdly, The prevalency of Christs intercession, and of his grace with his Father, demonstrated from the greatnesse and absolute-ness of his power, to doe what ever he asks.*

**A** Third demonstration both of Christs greatnesse with God, and his power to prevaile for us, is taken from this, that God hath put all power into his hand to do what ever he will, hath made him his King to doe what pleaseth him either in Heaven, Earth, or Hell; yea to do all that God himself ever means to doe, or all that God desires to do: And certainly, if his Father had been so gracious to him as to bestow so high and absolute a soveraignty on him, as to accomplish and effect what ever he meanes to doe, surely his purpose was never to deny Christ any request, that he should after this make: he would never have advanced the Humane nature to that absolute-ness else. Those two great Monarchs made great grants and largesses, the one to *Esther*, the other to *Herodias* daughter; but yet they were limited only to the halfe of their Kingdomes: so *Mar. 6.* and *Est.*

*Est. 5. 6.* & the royall power in their Kingdomes, they meant still to retaine and reserve wholly to themselves: But God having placed Christ on his Throne, bids him ask even to the whole of his Kingdom, for God hath made him a King sitting on his Throne with him, not to share halves, but to have all power in heaven and earth; *He hath committed all judgement to the Sonne*, to save and condemne whom ever he will; and so far as the Kingdom of God goes, or is extended, he may do any thing. So *John 5. 21.* *As the Father raiseth up the dead, so the Sonne quickneth whom he will; for as the Father hath life in himselfe, so hath he given to the Son to have life in himselfe, ver. 26.* and hath in like manner given authority to execute judgement also, as the Sonne of man, (namely, of himselfe) *ver. 27.* as he had said, *Hee had given him to have life in himselfe, ver. 26.* (not dependently, as we have, but independently) so to execute judgement also, *ver. 27.* So that Christs will is as free, and himselfe as absolute a Monarch and King of himselfe, as God himselfe is. He indeed hath not *à seipso*, but *in seipso*; not *à seipso* originally, but from his Father; but *in seipso* independently.

Now

Now then, if he who is King, and may and doth of himselfe command all that is done, as absolutely as God himselfe doth, (I speak in respect of the execution of things downward, by second causes) if he, over and above, to honour his Father, will ask all that himselfe hath power to doe, what will not be done? *Qui rogat, & imperare potest*; He that can, and doth command what ever he would have done, and it is straight done; if he shall aske and entreat, what will not be done? As a King who sues for Peace, backt with a potent Army which is able to win what he entreats for, must needs treat more effectually: So doth Christ sue for every thing, with power to effect it. Remember that he is said here in the Text, first to bee at Gods right hand, and then to intercede. Hee treates the salvation of sinners, as a mighty Prince treates the giving up some Towne to him, which lies seated under a Castle of his, which commands that Town: he stands treating with the Governour, having his Ordnance ready for the battery, and to bring all into subjection, as 2 Cor. 10. 4. And this is a consideration that God himselfe tooke, in that 2. Psal. when he made him that promise, (*Ask and*



*I will give thee*) why he made so large a grant: He had said before, *ver. 6. I have set my King upon my holy hill of Sion,* (which made him (one would think) past asking) and above the condition of an Intercessour. Now God sayes of him, He is *My King*, not in respect of his commanding God, (that were blasphemy to think) but it is spoken in respect of commanding all below him. God having set him in his Throne, to doe as much as he himselfe would (or means) to have done, sayes, He is my King to rule all, not so much under me, as for me, and in my stead; yet absolutely, and in himselfe, *The Father judgeth no man.* Now when the Father had first made and constituted him thus great a King, then he bids him Ask, to whom he had first given this absolute power to command. Wee may (without blasphemy) say of this God-man, that God hath (not onely not the heart, as being his Father, but) not the power to cross any thing, he doth. Thus saith hath he God unto him. Onely he (who in respect of this his power is to be honoured as the Father, as *John 5. 23.* yet) to honour his Father, who gave this power originally to him as Mediatour; He is to ask for that which of himselfe hee yet

yet can do. And therefore (sayes God) though thou art a King, (so ver. 6.) and all my Kingdome, even *the utmost ends of the earth* are *thine inheritance* by a naturall right, now that thou art my Son, (as ver. 8.) yet because thou art *My King*, of my appointing, and *I have set thee on the Throne*, (as the word is, ver. 6.) and (*Thou art my Son, and I have begotten thee*) therefore acknowledge my grant in all, *Ask of me, and I will give thee the utmost ends of the earth for thy inheritance*: I cannot deny thee, but I would have thee ask; And therefore Christ asks. Yet still withall remember, that he asks, who can command the thing to be done: and yet, as he must ask ere the thing be done; so if he ask, it must needes be granted. These are the termes between this Father and this Son; who (in a word) had not beene so great a Father, if he had not had a Son thus great, that himself could not deny what this Son would have done: it is for his owne honour, to have such a Son: So *John 5. 23.* *That they might honour the Son, as they honour the Father*, therefore *All judgement is committed to him*. Now then, if he who hath so much power, will joine the force of entreaty with a Father that so loves him;

him : if he who is *The Word of his Father*, that commands, creates, and upholds all, as *Heb. 1.* [*He spake, and it was done*] if he will become a Word to his Father, and speak a word for us, and aske all that he meanes to doe ; how forcible will such words be ?

Therefore observe Christs manner of praying, *John 17.* ( which Prayer is a plat-form of Intercession in heaven ) *v. 24.* [*Father I will*] that they whom thou hast given mee, be where I am. Hee prayes like a King, who is in joynt commission with God. If God puts that honour upon our Prayers, that wee are said to have power with God, as *Jacob, Hos. 12. 3.* that if God bee never so angry, yet by taking hold of his strength, we hold his hands, as *Esay 27. 5.* that God cries out to *Moses*, like a man whose hands are held, *Let me alone, Exod. 32. 10.* yea that he accounts it as a command and a *Mandamus*, so hee styles it, *Esay 45. 11.* [*Command ye me*] so unable is hee to goe against it. Then how much more doth Jesus Christs Intercession bind Gods hands, and command all in heaven and earth ? Therefore *Zach. 1.* you have Christ, the *Angel of the Covenant*, brought in interceding with the Father for his

L Church,

Church, and he speakes abruptly as one full of complaints, and in an expostulating way, [*O Lord of Hosts, how long, wilt thou not be mercifull to Hierusalem, and the Cities of Judah?*] and ver. 13. Zachary saith that he observed, that the Lord answered the Angel with good words and comfortable. God was faine to give him good words (as wee use to say) that is, words that might pacifie him, as words of comfort to us, so good words in respect to the Angels complaint. And you may observe, how in the answer God returns upon it, (which he bade Zachary write) God excuseth it (as it were) to Christ, that his Church had beene so long and so hardly dealt withall; as if beyond his intention, hee liyes the fault on the instruments, *I was but a little displeased, but they helped forward the affliction; ver. 15.* This is spoken and carried after the manner of men, to shew how tender God is of displeasing Christ our Intercessour: that when Christ hath (as it were) beene a long while silent, and let God alone, and his people have beene ill dealt withall; he on the sudden in the end intercedes and complaines of it, and it is not onely instantly redressed, but excused for times past, with good words,  
and

*and comfortable words.* Christs Father will not displease him, nor goe against him in any thing.

Now that you may see a reason of this, and have all cavils and exceptions taken away, that may arise against this ; and how that there is an impossibility that it should bee otherwise : know, that this Father and his Son, though two Persons, have yet but one will betweene them, and but one power between them, (though the Son *ad extra* outwardly executes all) *John 10. 30. My Father and I are one ;* that is, have but one and the same power to save you, and one minde and will : So also, *John 5. 19. The Son can do nothing of himselfe, but what he sees the Father doe, and whatever he doth, the same the Father doth also :* they conspire in one, have one power, one will, and then it is no matter though God commit all power to the Son, and that the Son though he hath all power, must aske all of the Father, for to bee sure what ever hee askes, the Father hath not power to deny ; for they have but one will and power. They are one ; so as if God deny him, hee must deny himselfe, which the Apostle tells us hee cannot doe, *2 Tim. 2. 13.* And so in the

same sense that God is said *not to have power to deny himselfe*; in the same sense it may be said, he hath not power to deny Christ what he asks. Therefore God might well make him an absolute King, and betrust him with all power; and Christ might well oblige himselfe, notwithstanding this power, to aske all that he meanes to doe; for they have but one will and one power, so as our salvation is made sure by this on all hands. [*I come not to doe my will, but the Will of him who sent me; and his Will is, that I shall lose none of all those whom he hath given me,*] John 6. 38, 39. And therefore who shall condemne? It is Christ that intercedes. As who shall resist Gods Will? (As the Apostle speaks) so who shall resist or gain-say Christs Intercession? God himselfe cannot, no more then hee can gain-say, or deny himselfe.

## CHAP. VIII.

*The potency and prevalency of Christs Intercession, demonstrated from the graciousnesse of the Person with whom he intercedes, considered first as he is the Father of Christ himselfe.*

**W**E have seene the greatnesse of the Person interceding, and many considerations from thence, which may perswade us of his prevailing for us. Let us now in the next place, consider the graciousnesse of the Person, with whom hee intercedes, which the Scripture for our comfort herein doth distinctly set before us, to the end that in this great matter, our joy and security may every way be full. Thus in that 1 John 2. 1. when for the comfort and support of Believers, against the evill of the greatest sinnes that can befall them after conversion, The Apostle mindes them of Christs Intercession in these words, *If any man sinne we have an Advocate, Jesus Christ the righteous:* mentioning therein the power and prevalency of such an Advocate, through his owne righteousness: But yet over and above all this the more fully to assure us



of his good successe herein for us, he also adds, [*An Advocate With the Father.*] He insinuates and suggests the relation & gracious disposition of him, upon whose supream will our case ultimately dependeth, [*The Father*] as affording a new comfort & encouragement, even as great as doth the righteousness and power of the Person interceding. He sayes not, [*With God only*] as elsewhere, but [*With the Father.*] And that his words might afford the more full matter of confidence, and bee the more comprehensive, and take in all, hee expresseth not this relation of God limitedly, as confined to his Fatherhood, either unto Christ onely, or us alone: He sayes not onely [*An Advocate with his Father,*] though that would have given much assurance, or [*With your Father,*] though that might afford much boldnesse, but indefinitely he sayes [*With the Father,*] as intending to take in both; to ascertain us of the prevailing efficacy of Christs Intercession, from both. You have both these elsewhere more distinctly, and on purpose, and together mentioned, *John 20. 17. I goe to my Father and your Father,* sayes Christ there: And it was spoken after that all his Disciples had before forsaken

taken him, and *Peter* denied him ; when *Christ* himself would send them the greatest cordiall that his heart could utter, and wrap up the strongest sublimation of comforts in one pill ; What was it ? Go tell them, (sayes he) not so much that I have satisfied for sinne, overcome death, or am risen, but that I *Ascend* : For in that which *Christ* doth for us being ascended, lies the height, the top of our comfort. And whereas hee might have said, (and it had been matter of unspeakable comfort) I ascend to heaven, and so where I am, you shall be also ; yet hee chooseth rather to say, [*I ascend to the Father,*] for that indeed contained the foundation, spring, and cause of their comfort ; even that relation of Gods, [*this Fatherhood*] with which *Christ* was to deal after his ascending, for them. And because when before his death hee had spoken of his going to his Father, their hearts had been troubled, *John* 4.28. they thinking it was for his owne preferment only, (as *Christ*s speech there implies they did) therefore he here distinctly adds, *Ascend to my Father & your Father. to my God & your God.* He had in effect spoken as much before, in the words fore going, *Go tell* "

*my Brethren*, but that was onely *implicitly*; therefore more plaine and *explicitly* he sayes it for their further comfort, [*I go to my Father and your Father.*] And consider that Christ being now newly risen, and having as yet not seene his Disciples, and being now to send a message, his first message, a Gospell of good tidings to them, (and that in a brieft sentence) by a woman; hee chooseth out this as the first word to be spoken from him now, when he was come out of the other world at the first hear-say of his return, he utters forth at once, the bottome, the depth of all comfort, the summe of all joy; then which the Gospel knows no greater, nor can goe higher: So as if Christ should intend now at this day to send good news from Heaven to any of you, it would be but this, I am here an Advocate interceding with my Father, and thy Father. All is spoken in that. Even [*Hee*] could not speak more comfort, who is the God of Comfort. Now therefore let us apart consider these two relations, which afford each of them their proper comfort and assurance; both that Christ is ascended, and intercedes with *his owne Father*, and also with *Our Father*: and therefore how

how prevailing must this Intercession be?

First, Christ intercedes with his Father, who neither will nor can deny him any thing. To confirme this, you have a double Testimony, and of two of the greatest witnesses in Heaven: both a Testimony of *Christs* owne, whilst hee was on Earth; and Gods own Word also declared, since Christ came to Heaven. The first in the 11. of *John*, whilst Christ was here on earth, and had not as then fully performed that great service which hee was to finish; which since hee having done, it must needs ingratiate him the more with God his Father. When *Lazarus* was now foure dayes dead, *Mary*, to move Christ to pity her, first tells him, that if he had beens there before her brother dyed, that then he had not dyed: and then (as having spoken too little) she addes, yea thou canst (if thou pleasest) remedy it yet. But I know (says she 11 ver. 22.) that even now (though he be so long dead) what ever thou wilt ask of God, God will give it thee. Hee was her confidence in Christs Intercession, though this were a greater worke then ever yet Christ had done any. And Christ

seeing her faith in this, he confirms her speech when he came to raise him, and takes a solemne occasion to declare, that God had never denied him any request that hee had ever put to him, first thanking God particularly that hee had heard him in this, *verse 41. Father, I thank thee that thou hast heard mee*: Hee had (it seemes) prayed for the thing at her intreaty; and now, before the thing was done, hee (being assured his prayer was heard) gives thanks; so confident was hee of his being heard. And then secondly shewes upon what this his confidence at this time was grounded, his constant experience that God had never denied him any request; for it followes, *verse 42. And I know that thou hearest mee alwayes*, (and therefore was so bold as to expresse my confidence in this, before the thing was done) *but because of them who stood by, I said it*. As if hee had said, Though I gave this publike thanks for being heard onely in this one miracle, and at no time the like so publicquely; yet this is no new thing, but thus it hath beene alwayes hitherto, in all the miracles I have wrought, and requests I have

have put up, which made me so to give thanks before-hand : and this is not the first time that God hath heard mee thus ; which I speak that they might beleve. Thus he was never denyed on earth, from the first to the last. For this was one of his greatest miracles, and reserved unto the last, even a few dayes before his crucifying.

And now he hath performed the service designed him, and is come to heaven, let us secondly heare God himselfe speak, what he meanes to doe for him. You heard before when hee came first to Heaven, what God said to him, and how hee welcommed him with a [*Sit thou at my right hand till I make thine enemies thy foot-stoole :*] And before Christ opened his mouth to speake a word, by way of any request to God, (which was the office that he was now to execute) God himselfe prevented him, and added, [*Thou art my Son, this day have I begotten thee: Ask of me, and I will give thee, Psal. 2. ver. 8.*] He speaks it at Christs first comming up to heaven, when he had his King on his holy hill, as verse 6: Christ was new glorified, which was a new begetting to him, *To day have I begotten thee :*

thee : And this is as if hee had said, I know you will aske mee now for all that you have dyed for ; and this I promise you before-hand, before you speak a word or make any request unto mee, you shall ask nothing but it shall be granted ; and this I speak once for all, as a boon and a grace granted you upon your birth day, as the solemnest celebration of it, (for such was his Resurrection, and Ascension, and sitting at Gods right hand) *This day have I begotten thee ; Aske of me and I will give thee.* So full of joy was his Fathers heart, that he had his Sonne in Heaven with him, whom hee had begotten from everlasting, and ordained *to this glory*, who was lately dead and in a manner lost, and therefore now (as it were) new begotten. Gods heart was so full, that he could not hold from expressing it in the largest favours and grants. And whereas Kings upon their owne birth-dayes, use to grant such favours to their favourites : So Herod on his birth-day to the Daughter of Herodias, promised with an oath to give her whatsoever she should ask, *Mat. 14. 7.* God himselfe having no birth-day, nor being of himselfe capable of it, yet having a Sonne who had, hee honours him with  
that



that grace upon that day; and if Queene *Esther* (a Subject, yea, a slave in her originall condition) was so prevalent for the Jews her People and Nation, when their case was desperate, and when there was an irrevocable decree past (and that not to be altered) for their ruine and destruction, then what will not Christ (so great a Sonne, even equall with his Father) prevaile for, with his Father, for his bretherne? be their case, for the time past, never so desperate, be there never so many threatnings gone out against them, never so many presidents and examples of men condemned before for the like sins, and in the like case, yet Christ can prevaile against them all.

# CHAP. IX.

*The po'encie of Christs Intercession, demonstrated in that he intercedes with God, who is Our Father. How Gods heart is as much inclined to heare Christ for us, as Christ is to intercede.*

SEcond'y, Christ is an Advocate for us with Our Father: You may perhaps  
 think

thinke there is a little in that ; but Christ puts much upon it ; yea so much, as if that God would however grant all that Christ himselfe meanes to aske, whether Christ asked it or no. This you have expressly in *John* 16. 26, 27. *At that day* (sayes Christ) *you shall aske in my name, and I say not to you, that I will pray the Father for you ; for the Father himselfe loveth you.* To open this place, where he sayes [*at that day ;*] The day hee meanes through this whole Chapter, is that time when the Holy Ghost should bee shed upon them : for throughout his discourse, hee still speakes of the fruits of his Ascension, and of giving the Comforter, which was done upon his ascending, and was the first fruits of his Priestly office in Heaven. Thus *Peter* informes us, *Acts* 2. 33. *Hee being* (sayes hee) *exalted by the right hand of God, and having received* (namely by asking, *Aske and I will give thee*) *of the Father the promise of the Holy Ghost, hee hath shed forth this, which you now see and heare.* Now of that time, when hee shall bee in Heaven, hee sayes, *I say not that I will pray for you:* Which is not meant, that Christ prayes not for us in Heaven, but rather those very words are the highest intimations

intimation, that he would and doth pray for us, that can be. When men would most strongly intimate their purpose of a kindnesse they meane to doe for one, they use to say, [I doe not say that I love you, or that I will doe this or that for you,] which is as much as to say, I will surely doe it, and doe it to purpose. But Christs scope here is, as in the highest manner to promise them that hee would pray for them; so withall, further to tell them for their more abundant assurance and security, that besides their having the benefit of his prayers, *God himselfe so loves them* of himselfe, that indeed that alone were enough to obtaine anything at his hands, which they shall but aske in his name; so as hee needs not pray for them, and yet hee will too. But now in case that hee himselfe pray for them, and they themselves in his name, and both unto a Father, who of himselfe loveth them, and who hath purposed to grant all, before either hee, or they should aske; what hope must there needs bee then of a good successè? This is both the meaning of this place, and a great truth to bee considered on by us, to the purpose in hand: That it is the meaning of the place, the manner  
of

of Christs speech implies. [*I say not that I will pray the Father for you, for the Father himselfe loveth you.*] It is such a speech as Christ used upon a cleane contrary occasion, *John 5. 45.* *Doe not thinke (sayes he) that I will accuse you to the Father, there is one who accuseth you, even Moses,*  
*Moses &c.* He there threatens the obstinate and accursed Pharisees with condemnation: Never stand thinking that it is I (sayes hee) who am your onely enimie and accuser, that will procure your condemnation, and so prosecute the matter against you meerely for my owne interest; no, I shall not neede to doe it: though I should not accuse you, *your own Moses in whom you trust*, hee is enough to condemne you, hee will doe your errand sufficiently, you would be sure to be damned by his words and sayings; I shall not neede to trouble my selfe to come in and enter my action against you too, *Moses* and his Law would follow the suit, and bee enough to condemne you to Hell. So as this speech doth not implicate that Christ will not at all accuse them; no, he meanes to bring in his action against them too: for hee after sayes, *If he had not Spoke to them, they had had no sinne, and therefore he*  
meant.

meant to bring the greatest accusation of all. Now in an opposite (though parallel) speech here, to comfort his Disciples, he sayes [I say not I will pray for you] that God may save you, I who your selves shall see will die for you, I say not that I will pray for you, not I. But though I speake this to insinuate in the highest manner, that I will; (for if I *for if I* spend my blood for you, will I not spend my breath for you?) yet the truth is, that the case so stands, that but for Gods own ordination, I should not need to do it, *for the Father himselfe loves you*: (that is) the Father of his owne motion, and proper good will taken up of himselfe towards you, and not wrought in him by mee, doth love you, and beares so much love to you, as he can deny you nothing, for hee is *your Father* as well as mine. How much more then shall you be saved, when I shall strike in too, and use all my interest in him for you? Christ on purpose useth this speech, so to dash out of their hearts that conceit, which harboureth in many of ours, who looke upon God in matter of Salvation, as one who is hardly entreated to come off, to save sinners, and with whom Christ  
(though

(through the backwardnesse of his heart) hath so much adoe, and wee are apt to thinke that when he doth come off to pardon, hee doth it onely and meerely at Christs entreaty, and for his sake, having otherwise no innate motion in himselfe sufficient to encline his heart unto it; but that it is in this transaction by Christ with him, as a Favourite procures a Pardon for a Traitor, whose person the King cares not for; onely at his Favourites suit and request hee grants it, which else hee would never have done. You are deceived, sayes Christ, it is otherwise: my Fathers heart is as much towards you, and for your salvation, as mine is: Himselfe of himselfe loveth you. And the truth is, that God tooke up as vast a love unto us of himselfe at first, as ever hee hath borne us since: and all that Christ doth for us, is but the expression of that love which was taken up originally in Gods owne heart. Thus wee finde, that out of that love hee gave Christ for us: So *John 3. 16.* God so loved the world (of elect) that he gave his onely begotten Sonne to dye, &c. Yea, Christs death was but a meanes to commend or set forth that love of his unto us: So *Rom. 5. 8.* it was God also that did himselfe give the

the persons unto Christ, and under-hand set him on worke to mediate for them: *God was in Christ reconciling the World to himselfe*: He onely used Christ as his instrument to bring it honourably about. *All the Blessings* hee meanes to give us, hee first purposed, and intended in himselfe; (so *Ephes. 1. 3, 5, 9, 11.* compared) out of the good pleasure of his will, yet [*in Christ*] (as it is added there) as the means through which he would convey them: yea Christ adds not one drop of love to Gods heart; onely hee draws it out, hee broacheth it, and makes it flow forth, whose current had otherwise beene stopt. The truth is, that God suborned *Christ* to beg them on our behalfe for an honorable way of carrying it, as also to make us prize this favour the more; so, as his heart is as ready to give all to us, as Christs is to aske, and this out of his pure love to us.

The Intercession therefore of Christ must needs speede, when Gods heart is thus of it selfe prepared to us. In *Esay 53. 10.* it is said, *The pleasure of the Lord shall prosper in his hand*: If our salvation be in Christs hand, it is in a good hand; but if it bee the pleasure of the Lord



too, it must needs prosper. It is said of our hearts and prayers, that *Hee prepareth the heart, and heareth the prayer*; much more therefore when his owne heart is prepared to grant the suit, will he easily heare it. When one hath a minde to doe a thing, then the least hint procures it of him: So a Father having a minde to spare his childe, he will take any excuse, any ones mediation, even of a servant, a stranger, or an enemy, rather then of none. Now when Christ shall speake for us, and speake Gods owne heart, how prevalent must those words needes be? *Dauids soule longing to go forth unto Absalom*, (2 Sam. 13. ult.) whom notwithstanding (for the honour of a Father, and a Kings State-Policie, and to satisfie the world) hee had banisht the Court for his Treason; when *Joab* perceived it, that *the Kings heart was towards Absalom*, (Chap. 14. 1.) and that the King onely needed one to speake a good word for him, hee subornes a woman, a stranger (no matter whom, for it had beene all one for speeding) with a made tale to come to the King; and you know how easily it tooke and prevailed with him, and how glad the Kings heart was

of

of that occasion: even so acceptable it was to him, that *Joab* could not have done him a greater kindnesse; and that *Joab* knew well enough. Thus it is with Gods heart towards us, Christ assures us of it, and you may believe him in this case: For Christ might have tooke all the Honour to himselfe, and made us beholding to himselfe alone for all Gods kindnesse to us; but hee deales plainly, and tels us that his Father is as ready as himselfe; and this he doth for his Fathers honour and our comfort; And therefore it is that, *John* 17. in that his prayer so often cited in this discourse, hee pleades our election, *John* 17. 6. *Thine they were, and thou gavest them mee*; Thou commendedst them unto mee, and badest mee pray for them, and I doe but commend the same to thee againe. In the High-Priests breast-plate when he went into the Holy of Holies, were set twelve stones, on which were written the names of the twelve Tribes: the mystery of which is this, Christ beares us and our names in his Heart, when he goes to God: and moreover, we are Gods jewels, precious in his owne account and choice. So God calls them *Mal.* 3. 17. *Made precious to him out of his*

but

Thine

Christ

his love. So *Isa. 43. 4.* So that God loves us as jewels chosen by him, but much more when he beholds us set and presented unto him in the breast-plate of Christs heart and prayer.

To conclude therefore, we have now made both ends of this Text to meet, Gods love, and Christs intercession. The Apostle began with that, *Who shall accuse? it is God that justifies*, and hee being for us, *who can bee against us?* The Father himselve loves us as he is our Father: And then hee ends with this, *Christ intercedes*, namely, with our Father and his Father, *Who then shall condemne?* Who, or what can possibly condemne, all these things being for us, the least of which were alone enough to save us?

Let us now looke round about, and take a full view and prospect at once, of all those particulars that Christ hath done and doth for us, and their severall and joynt influence which they have into our salvation.

1. In that Christ *died* it assures us of a perfect price payed for, and a right to eternall life thereby acquired.

2. In that hee *rose againe* as a common person, this assures us yet further that there

there is a formall, *legall* and irrevocable act of *Justification* of us passed and enrolled in that Court of Heaven betweene Christ and God : and that in his being then justified, wee were also justified in him, so that thereby our justification is made past recalling.

3. Christs *Ascension into Heaven*, is a further act of his taking possession of *Heaven* for us, he then formally entring upon that our right in our stead : and so is a further confirmation of our salvation to us. But still wee in our owne persons are not yet saved, this being but done to us as we are representatively in Christ as our Head.

4. Therefore he *sits at Gods right hand*, which imports his being armed and invested with all power in *Heaven and Earth* to give and apply eternall life to us.

5. And last of all there remaines *Intercession* to finish and compleat our salvation to doe the thing even to save us. And as Christs *Death and Resurrection* were to procure our *Justification* : so his *sitting at Gods right hand* and *Intercession* are to procure *salvation* ; and by faith we may see it done, and behold our soules not onely sitting in Heaven as in Christ a common person

person sitting there in our right ; as an evidence that we shall come thither : but also through Christs *Intercession* begunne we may see our selves actually possessed of heaven. And there I will leave all you that are believers by faith possessed of it, and solacing your soules in it, and do you feare condemnation if you can.

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CHAP. X.

*The use of all : Containing some Encouragements for Weak Believers, from Christs Intercession, out of Heb. 7. 25.*

**N**OW for a Conclusion of this Discourse I will adde a brieft Use of *Encouragement* ; and this, suited to the lowest Faith of the weakest Believer, who cannot put forth any act of Assurance, and is likewise discouraged from comming in unto Christ. And I shall confine my selfe onely unto what those most comfortable words (as any in the booke of God) doe hold forth, which the Apostle hath uttered concerning Christs Intercession (the Point in hand ; )  
[Wherefore he is able to save to the utmost, those that come to God by him: seeing he ever liveth

liveth to make Intercession for them,] words which I have had the most recourse unto in this Doctrinall part, of any other, as most tending to the clearing of many things about *Intercession* : And which I would also commend to, and leave with poore Believers to have recourse unto for their comfort, as a sufficient Abundary of *Consolation* unto their Soules, and as a *Catholicon* or universall Cordiall against all faintings and misgivings of spirit whatsoever.

In the words observe,

1. A *Definition of Faith* by the lowest acts of it, for the comfort of weake Christians :

2. *Encouragements* unto such a Faith, opposite to all misgivings and discouragements whatsoever.

1. Definition of Faith ; and such, as will suit the weakest Believer. *It is a comming unto God by Christ for Salvation.*

1. It is [*a comming*] to be saved. Let not the want of *Assurance* that God will save thee, or that Christ is thine, discourage thee, if thou hast but a heart to *Come* to God by Christ to bee saved, though thou knowest not whether hee will yet save thee, or no. Remember that the

Believers of the New Testament are here described to be [*commers*] to God by Christ; Such as *goe out* of themselves and rest in nothing in themselves, do *come* unto God through Christ for Salvation, though with trembling.

2. It is a Comming [*unto God.*] For hee is the ultimate object of our Faith, and the person with whom wee have to doe in believing, and from whom wee are to receive Salvation, if ever wee obtaine it.

3. It is a Comming unto God [*by Christ:*] which phrase is used in this Epistle in an allusion to the worshipers of the Old Testament; who when they had sinned, were directed to goe to God by a Priest, who with a Sacrifice made an Atonement for them. Now Christ is the great and true High-Priest, *by whom wee have accessse to the Father*; 2 Ephesians 18. The word is *παραγωγὴν*, a leading by the hand. Dost thou not know how to appeare before God or to come to him? come first to Christ, and he will take thee by the hand, and goe along with thee, and leade thee to His Father.

4. It is a comming unto God by Christ [*for Salvation.*] Many a poore soule



soule is apt to thinke that in comming to God by Faith it must not aime at it selfe, or its owne Salvation: yes, it may, for that is here made the errand or businesse which Faith hath with God in comming to him; or which it comes for, and this is secretly couched in these words: for the Apostle speaking of the very aime of the heart in comming, he therefore on purpose mentions Christs ability to *save*; [He is able to *save*.]

Secondly, Here are many encouragements to such a *Faith* as is not yet growne up unto assurance of Salvation.

1. Here is the most suitable Object propounded unto it, namely, *Christ as interceding*; which worke of Intercession because it remaines for Christ as *yet to doe* for a soule that is to bee saved, and which hee is every day *a doing* for us; therefore it is more peculiarly fitted unto a *Reclumbents Faith*. For when such a soule comes and casts it selfe upon Christ, That thing in Christ, which must needes most suit that kinde of Act, is that which is *to bee done* by Christ for that soule. Now for that soule to come to Christ to die for it, and offer up himselfe a Sacrifice, (as Sinners did use to come to the High-Priest to sacrifice

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Secondly, Here are many encouragements to such a *Faith* as is not yet growne up unto assurance of Salvation.

1. Here is the most suitable Object propounded unto it, namely, *Christ as interceding*; which worke of Intercession because it remaines for Christ as *yet to doe* for a soule that is to bee saved, and which hee is every day *a doing* for us; therefore it is more peculiarly fitted unto a *Recumbents Faith*. For when such a soule comes and *casts it selfe* upon Christ, *That thing in Christ*, which must needes most suit that kinde of *Act*, is that which is *to bee done* by Christ for that soule. Now for that soule to come to Christ to die for it, and offer up himselfe a Sacrifice, (as Sinners did use to come to the High-Priest to sacrifice

for them) this were bootlesse, for (as it is *ver. 27.*) he hath at *once done that* already. And as for *what is already past and done*, such a Believers Faith is oftentimes exceedingly puzzled, what manner of act to put forth towards Christ about it: as (for example) when it is about to come unto God, and it heares of an *Election* of some unto Salvation from all eternity made by him; because this is an act already past by God, the soule knowes it to be in vaine to cast it selfe upon God for Election, or to come unto him to elect and choose it selfe. And so in like manner, when the soule lookes upon *Christs Death*; because it is done and past, it knowes not how to take it in in believing, when it wanteth assurance that Christ dyed for it, (though it should come to Christ to bee saved by vertue of his *Death.*) But there is this one worke that remaines still to be done by him for us, and which hee is daily a doing; and that is, *Interceding*, for he *lives ever to Intercede*, or to pray for us in the strength and merit of that his Sacrifice once offered up. This therefore is more directly and peculiarly fitted unto a Faith of *Resumbency*, or, of *Comming unto Christ*: the proper

proper act of such a Faith (as it is distinguished from *Faith of Assurance*) being a casting ones selfe upon Christ for some thing it would have done or wrought for one. Hence Intercession becomes a fit object for the aime and errand of such a Faith, in this its comming to Christ, as also [*to be saved*] is, it being a thing yet to bee wrought and accomplished for mee by Christ, is therefore a fit marke for such a Faith to leuell at in its comming to Christ. Those Acts of God and Christ, which are past, *Faith of Assurance* doth more easily comply with: such a Faith takes in with comfort that Christ hath dyed for me, and risen againe, and doth now *Intercede* for mee, and so I shall certainly bee saved: but so cannot this weake faith doe. Come thou therefore unto Christ, as to save thee through his Death past, and by the merit of it, so for the present, and for the time to come, to take thy Cause in hand, and to *Intercede* for thee: it is a great reliefe unto such a Faith (as cannot put forth Acts of Assurance, that what hath beene done by Christ hath beene done for it) that God hath left Christ this worke yet to doe for us. So as the Intercession of Christ may

afford matter to such a Faith to throw it selfe upon Christ, to performe it for us, and it may set him aworke to doe it.

2. Now if such a soule aske, But will Christ upon my comming to him for salvation, be set aworke to intercede for me, and undertake my cause?

I answer it out of those words, [*Hee lives to intercede for them who came to God by him.*] He lives on purpose to performe this worke; it is the end of his living the businesse of his life. And as he received a commandment to dye, and it was the end of his life on earth; so hee hath received a command to intercede, and to bee a common High-Priest for all that come to God by him. God hath appointed him to this work by an oath, *He sware, and would not repent, Thou shalt be a Priest for ever, after the order of Melchisedech*; and this is the end of his life in heaven. That as in the Old Law the High-Priest (Christs type in this) ought to offer up the sacrifice of every one that came unto God by him, (as *Heb. 5. 5.*) in like manner Christ; for it is his calling, (as you have it *ver. 6.*) Otherwise, as that woman said to Philip, when she came to him for justice, and he put her off, *Then cease* (sayes she)

*to be a King:* So if Christ should deny any such soule to take its cause in hand, hee must then *cease to bee a Priest, Hee lives to intercede: Hee is a Priest called by God, as was Aaron, ver. 6.* Wherefore hee ought to doe it, in that it is his office.

3. And if thy soule yet feareth the difficulty of its owne particular case, in respect of the greatesse of thy sinnes, and the circumstances thereof, or any consideration whatsoever which to thy view doth make thy salvation an hard suit to obtaine: the Apostle therefore further addes, [*He is able to save to the utmost*] (whatever thy cause be) and this, through this his Intercession. That same word [*to the utmost*] is a good word, and well put in for our comfort. Consider it therefore, for it is a reaching word, and extends it selfe so farre, that thou canst not looke beyond it. Let thy soule bee set upon the highest mount that ever any creature was yet set upon, and that is enlarged to take in and view the most spacious prospect both of sinne and misery, and difficulties of being saved, that ever yet any poore humbled soule did cast within it selfe: yea joyne to these all the objections and hinderances



of thy Salvation that the heart of man can suppose or invent against it selfe: lift up thy eyes and look to the *utmost* thou canst see, and Christ by his Intercession is able to save thee beyond the Horizon and furthest compasse of thy thoughts, even to the *utmost* and worst case the heart of Man can suppose. It is not thy having *laine long* in Sinne, *long* under *terrors* and *despaires*, and having sinned *often* after many enlightnings, that can hinder thee from being saved by Christ. Doe but remember this same word [*to the utmost,*] and then put in what exceptions thou wilt or canst, lay all the barres in thy way that are imaginable; yet know thou that the gates of Hell *shall not prevaile against thee.*

4. Againe, consider but what it is that Christ, who hath by his death done enough to save thee, doth yet further for thee in Heaven. If thou thoughtest thou hadst all the Saints in Heaven and Earth joyntly concurring in promoting thy salvation, and competitors unto God in instant and incessant requests and prayers to save thee; how wouldest thou be encouraged? (shall I tell thee?) one word out of Christs mouth (who is the *King of Saints*) will doe.

doe more then all in heaven and earth can doe: and what is there then which wee may not hope to obtaine through his Intercession?

And wouldst thou know whether hee hath undertaken thy cause, and begun to intercede for thee? in a word, hath hee put his spirit into thy heart, and set thy owne heart on work to make incessant Intercessions for thy selfe *with groans unutterable*? (as the Apostle hath it, *Rom. 8.*) This is the Eccho of Christs Intercession for thee in Heaven.

5. (And lastly) If such a soule shall further object, But will he not give over suing for me? may I not be cast out of his prayers through my unbelieve? Let it here be considered, that he lives [*ever*] to intercede: And therefore if he once undertake thy cause, and getteth thee into his prayers, he will never leave thee out night nor day. He Intercedeth ever, till he hath accomplished and finished thy salvation. Men have been cast out of good and holy mens prayers, as *Saul* out of *Samuels*, and the People of *Israel* out of *Jeremies*; but never out of Christs prayers; the *smoak* of his *Incense* ascends for ever, and he will intercede to the utmost, till he hath saved thee

thee to the utmost. He will never give over, but will lye in the dust for thee, or he will perfect and procure thy *Salvation*.

Only whilest I am thus raising up your Faith to him upon the work of his Intercession for us ; let me speak a word to you for him, so to stirre up your love to him, upon the consideration of this his Intercession also. You see you have the whole life of Christ first and last, both here and in heaven laid out for you : He had not come to earth but for you : he had no other businesse here ; *Unto us a Sonne is borne*. And (to be sure) he had not dyed but for you : (*for us a Sonne was given*) and when he rose, it was for your justification : And now he is gone to heaven, hee *lives* but to *intercede* for you. He makes your salvation his constant calling. O therefore let us live wholly unto him, for he hath, and doth live wholly unto us. You have his whole time among you ; and if he were your servant, you could desire no more. There was much of your time lost before you began to live to him : but there hath beene no moment of his time which he hath not lived to, and improved for you. Nor are you able *ever* to live for him,

him, but onely in this life, for hereafter you shall live with him, and be glorified of him. I conclude all with that of the Apostle, *The love of Christ it should constrain us*, because we cannot but judge this to be the most equall, that *they which live should not henceforth live unto themselves, but unto him who dyed for them, and rose againe*; and (out of the Text I also adde) *sits at Gods right hand; yea, and there lives for ever to make Intercession for us.*

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*FINIS.*

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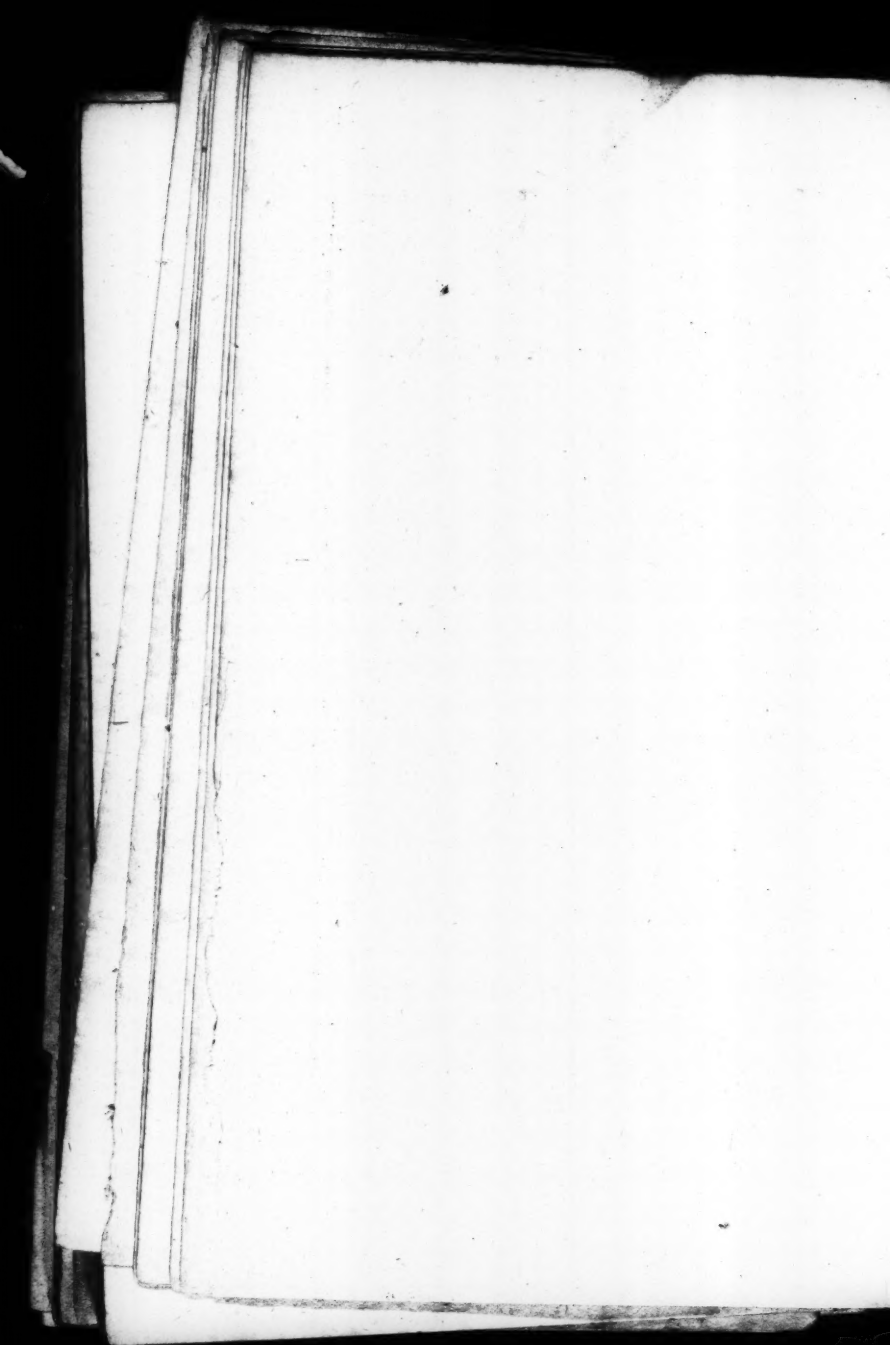
THE  
H E A R T  
O F  
Christ in H E A V E N,  
*Towards*  
Sinners on E A R T H.  
O R,  
A T R E A T I S E

DEMONSTRATING  
The gracious Disposition  
and tender Affection of *Christ* in  
his Humane Nature now in  
Glory, unto his Members un-  
der all sorts of *Infirmities*,  
either of *Sin* or *Misery*.

By THO: GOODWIN, B.D.

The third Edition, diligently corrected and  
perfected by the Author.

L O N D O N,  
Printed for R: Dawlman, 1653.





**The T A B L E of the Heart of Christ in  
Heaven, towards Sinners on earth.**

- |    |   |   |           |
|----|---|---|-----------|
| 1. | Demonstrations<br>of the gracious<br>disposition of<br>his heart to-<br>ward: us.   | { Extrinsicall,<br>shewing the<br>ὅτι, that it is<br>so.<br>{ Intrinsicall<br>shewing the<br>διότι, the<br>Reasons why<br>it must needs<br>be so. | } Part 1. |
| 2. | The Manner how his Heart is af-<br>fected towards us ; and the<br>way how it comes to passe that<br>such affections are let in to his<br>heart. | } Part 3.   |           |

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## F I N I S.



# THE HEART OF CHRIST in Heaven, *Towards sinners on Earth.*

## I. PART.



Having set forth our Lord  
and Saviour J E S U S  
CHRIST in all those  
great and most solemn  
actions of his, his *Obedi-*  
*ence unto death, his Resur-*  
*rection, Ascension into heaven, his sit-*  
*ting at Gods right hand, and Intercession*  
for us; I shall now annexe (as next in  
order, and homogeneall thereunto) this  
Discourse that followes, which layes  
open *The HEART* of Christ, *as now*  
*he is in heaven, sitting at Gods right hand,*  
and interceding for us. *How it is affected,*  
and *graciously disposed* towards sinners on  
earth that doe come to him; how willing  
to receive them; how ready to entertaine  
them.



them ; how tender to pittie them in all their infirmities, both sinnes and miseries. The scope and use whereof will bee this, To hearten and encourage Beleevers to come more boldly unto the Throne of Grace, under all their miseries, unto such a Saviour and High-Priest, when they shall know how sweetly and tenderly his heart (though he is now in his glory) is inclined towards them ; and so to remove that great stone of stumbling which we meete with, (and yet lyeth unseene) in the thoughts of men in the way to faith, that Christ being now absent, and withall exalted to so high and infinite a distance of glory, as to sit at Gods right hand, &c. they therefore know not how to come to treat with him about either their salvation so freely and with that hopefullnesse to obtaine, as those poore sinners did, who were here on earth with him ; or for reliefe under other miseries as they did : Had our lot beene (thinke they) but to have conversed with him (in the dayes of his flesh) as *Mary* and *Peter*, and his other Disciples did here below, wee could have thought to have beene bold, and familiar with him, and to have had any thing at his hands ; They beheld him

him afore them, a man like unto themselves, and he was full of meeknesse, and gentlenesse, he being then himselfe made sinne, and sensible of all sorts of miseries; but now he is gone into a farre Countrey, and hath put on glory and immortality, how his heart may be altered thereby wee know not. The drift of this discourse shall therefore bee to ascertaine poore soules that his *Heart* (in respect of pity and compassion) remains the same it was on earth; that hee intercedes there with the same heart hee had here below; and that he is as meeke, as gentle, as easie to be entreated, as tender in his bowels; so as they may deal with him as fairly about the great matter of their salvation, and as hopefully, and upon as easie termes obtain it of him, as they might if they had beene on earth with him; and likewise be as familiar in all their requests, as bold with him in all their needs: Then which nothing can be more for the comfort and encouragement of those who have given over all other *lives* but that of *Faith*, and whose soules pursue after strong and entire communion with their Saviour Christ.

Now the *Demonstrations* that may help

help our faith in this, I reduce to two Heads: The first more *extrinsecall* and outward; The second more *intrinsecall*, and inward: The one shewing the *ὑποτι* of it *that it is so*; the other the *διότι*, the reasons and grounds *why* it must needs be so.

First, for those *Extrinsecall Demonstrations*, (as I call them) they are taken from severall passages and carriages of his, in all those severall conditions of his, namely, at his last *Farewell*, after his *Death*, his *Resurrection*, *Ascension*, and now hee is sitting at Gods right hand. I shall leade you through all the same Heads which I have gone over in the former treatise, (though with another drift) and take such observations from his speeches and carriages, in all those states he went through, as shall tend directly to perswade our hearts of the point in hand, namely this, *that now hee is in heaven, his heart remaines most graciously inclined towards sinners that come to him.* And for a ground or Introduction to these first sort of *Demonstrations* I shall take this Scripture that followes; as for those other, another Scripture, as proper to that part of this Discourse:

## JOHN 13.1.

— When *Jesus* knew that his hour was come, that he should depart out of this world unto the Father, **HAVING LOVED HIS OWNE, HEE LOVED THEM TO THE END:** (or) for ever.

## §. I.

*Demonstrations from Christs last Farewell to his Disciples.*

**I**T was long before that **CHRIST** did break his mind to his Disciples, that he was to leave them, and to go away to heaven from them, (for *Joh. 16.4.* he sayes, he had forborn to tell it them from the beginning :) But when he begins to acquaint them with it, he then at once leaves with them an abundance of his heart, and that not only how it stood towards them, and what it was at the present, but what it would be when he should bee in his glory. Let us (to this end) but briefly peruse his last carriage, and his Sermon at his last Supper which hee did eate with them, as it is on purpose penned and recorded by the Evangelist *John*; and we shall finde this to be the drift of those long  
Dis-

Discourses of Christs, from the 13. to the 18. Chapter. I will not make an entire Comment on them, but onely briefly take up such short Observations, as doe more specially hold forth this thing propounded.

These words which I have prefixed as the Text, are the Preface unto all that followes, namely, unto that washing of his Disciples feete, and his succeeding Sermon; and so these words doe shew the drift and summe of all. The Preface is this, [*Before the Feast of the Passeover, when Iesus knew that his houre was come, that hee should depart out of this world unto the Father, having loved his owne which were in the world, hee loved them unto the end. And supper being ended, — Iesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he then washed his Disciples feete.*] This Preface was prefixed by the Evangelist, on purpose to set open a wide window into Christs heart, to shew what it was then at his departure, and so withall to give a light into and put a glosse and interpretation upon all that followes. The scope whereof is to shew what his affections would be.

be to them in heaven; Hee to that end tells us what Christs *thoughts* were then, and what was his *heart* amidst those thoughts (both which occasioned all that succeedes.)

1. Hee premiseth what was in Christs thoughts and his meditation: Hee began deeply to consider, both that hee was to depart out of this world, (*Jesus knew, &c.* (sayes the Text) that is, was then thinking of it) *that hee should depart unto the Father*, and how that then hee should shortly bee installed into that glory which was due unto him; so also it followes, *ver. 3. Jesus knowing* (that is, was then actually taking into his minde) *that the Father had given all things into his hands*, that is, that all power in heaven and earth was his, so soone as hee should set footing in heaven; thus he considered both whether he was to goe, and there, what he was to be.

But secondly, what was Christs *Heart* most upon, in the midst of all these elevated meditations? Not upon his owne glory so much, (though it is told us that he considered that thereby his love might be the more set forth to us) but upon occasion of these thoughts his *Heart* ranne out

out in love towards *his owne*, Having loved *his owne*, sayes the 1. verse, (a word denoting the greatest nearenesse, dearenesse, & intimatenesse founded upon propriety :) The Elect are Christs owne, a piece of himselfe, τὰς ἰδίους, not [τὰ ἰδία] as goods. (as John 1. 11. it is said, *Hee came unto [his owne] and [his owne] received him not*; [τὰ ἰδία] the word shewes that hee reckons those his owne but as goods, not as persons) but hee calls these here τὰς ἰδίους, *his owne* by a nearer propriety, that is, his owne children, his owne members, his owne wife, his owne flesh. And hee considers, that though hee was to goe out of the world, yet they were to bee in the world, and therefore it is on purpose added, *which were in the world*, that is, to remaine in this world. Hee had others of his owne who were in that world unto which hee was going, even the *spirits of just men made perfect*, (whom as yet hee had never seene.) One would thinke that when hee was meditating upon his going out of this world, his heart should bee all upon his *Abrahams*, his *Isaacs*, and his *Jacobs*, whom hee was going to; no, hee takes more care for his owne, who were



to remaine here in this world, a world wherein there is much *evill*, (as himselfe sayes, *Iohn 17. 15.*) both of sinne and misery, and with which, themselves whilst in it, could not but be defiled and vexed. This is it which draws out his bowels towards them, even at that time when his heart was full of the thoughts of his own glory: And then let us consider the extent of his love, which is the main thing to be also used for the present purpose: *Having loved his owne, he loved them unto the end.* This is spoken, to shew the constancie of his love, and what it would bee when hee should bee in his glory. [*To the end,*] that is, unto the perfection of love, *εις τελείωσιν*, sayes Chrysostome: having begun to love them, hee will perfect and consummate his love to them. And *to the end*, that is, [*for ever;*] So in the Greek, *εις τέλος* is sometimes used, and so by the Euangelist the phrase is here used in a suteableness also to the Scripture phrase, *Psal. 103. 9.* *He will not alwayes chide, nor reserve anger* [*for ever;*] so we translate it, but in the Originall, *He reserves not anger* [*unto the end.*] So that the scope of this speech is to shew how Christs heart and love wou'd

would bee towards them even *for ever*, us, when hee should bee gone unto his Father, we as well as it was to shew how it had beene in here whilst on earth, unto this time, as some expound it, they being his *owne*, and *and* he *having loved* them, he alters, he changes *wa* not, and therefore will love them for *the* ever.

And then thirdly, to testifie thus much by a reall testimony, what his love would bee in Heaven to them, the Evangelist shewes that when hee was in the midst of all those great thoughts of his approaching glory, and of the soveraigne estate which hee was to bee in, hee then tooke water and a towell, and washed his Disciples feete. This to have beene his scope, will appeare if you observe but the coherence of the narration. In the second verse, it is said, that *Jesus knowing that the Father had given all things into his hands*, then (verse 4.) *hee riseth from supper, and layes aside his garments, and tooke a towell and girded himselfe*, (verse 5.) *after that hee powred water into a bason, and beganne to wash his Disciples feete, &c.* by which relation and putting things thus together, it is evident that the Evangelists scope was to hold forth unto

Verily, that then when Christs thoughts  
 were full of his glory, and when hee tooke  
 in the consideration of it unto the ut-  
 most; even then, and upon that occasion,  
 and in the midst of those thoughts, hee  
 washed his Disciples feete; And what  
 should Christs meaning in this bee, but  
 that, whereas when hee should bee in  
 Heaven, hee could not make such out-  
 ward visible demonstrations of his heart  
 by doing such meane services for them;  
 therefore by doing this in the middelt  
 of such thoughts of his glory, hee would  
 shew what hee could bee content to doe  
 for them, when hee should bee in the reall  
 and full possession of it; (so great is his  
 love unto them.) There is another ex-  
 pression of Christs like unto this, in *Luke*  
*12. 36, 37.* which confirms this to bee  
 his meaning here, and further also to bee  
 his very heart in Heaven. At *verse 36* hee  
 compares himselfe to a *Bridegroom*, who  
 is to goe to heaven unto a wedding feast;  
 who hath servants on earth that stand all  
 that while here below, (as without,)  
 waiting for him; at which because they  
 wait long, they therefore might thinke  
 much, Christ addes, *Verily I say unto you,*  
*that when the Bridegroom returnes* (re-  
 freshed

freshed with wine and gladnesse) he should  
 gird himselfe, and make them sit downe  
 meate; and will come forth and [serve  
 them.] The meaning is not as if that  
 Christ served at the latter day, or now  
 heaven those that sit downe there, but  
 ly it is an over-abundant expression  
 words (as here, in a reall instance) to  
 forth the overflowing love that is in  
 heart; and withall the transcendent  
 nesse that we shall then enjoy, even  
 what can be expected by us, (hee  
 himselfe therefore by an unwonted  
 not heard of, that the Lord should  
 his servants, and wait on them that  
 for him. And it is to shew his heart  
 them, and what hee could bee contented  
 to doe for them. So that from both  
 together you see what his heart was  
 hee went to heaven, even amidst the  
 thoughts of all his glory; and you see  
 it is after hee hath beene in heaven,  
 and greatned with all his glory, even  
 content to wash poore sinners feet, in  
 the one, and in the other, to serve  
 them that come to him, and wait  
 for him.

But 4. what was the myserie of this  
 his washing their feet? It was as to  
 give them an example of mutuall love  
 and humiliry,

similitude, so to signifie his washing away their  
sinnes: thus in the 8. and 10. verses him-  
selfe interprets it. So as hee would signifie  
thus much thereby, that those sinners that  
will come to him when in his glory, he will  
wash away all their sinnes, according unto  
that, *Eph. 5. 25, 26, 27. He loved his Church,*  
*and gave himselfe for it, that hee might*  
*sanctifie and cleanse it with the [washing of*  
*water] that hee might present it to himselfe*  
*a glorious Church, not having spot or Wrin-*  
*kle, &c.*

This specimen or declaration of his  
mind, we have from this his cariage, at this  
his last farewell. Let us next take a survey  
of the drift of that long Sermon which he  
made at that his farewell, and wee shall  
finde the maine scope thereof to be further  
to assure his Disciples of this, namely, what  
his Heart when in heaven, would be unto  
them in his absence, and that will make a  
second Demonstration.

It were too long a worke to insist  
upon each particular: But certainly, no  
loving Husband ever endeavoured more  
to satisfie the heart of his Spouse during  
his absence, then Christ doth his Disci-  
ples hearts; and in them, all beleevers:  
(For take that along, once for all, that  
what

what Christ said unto them, he sayes unto us, as in that 17. of *Job*. that speech implies *I pray not for them onely, but for those also that shall believe through their word.*) And as what he prayed for them was for all Believers; so likewise what he then spake unto them also.

First, hee lets them see what his heart would bee unto them, and how mindefull of them when in Heaven, by that *Business* which hee professeth hee went thither to performe for them: concerning which observe first, that hee lovingly acquainted them with it afore-hand what it is, which argued care and tenderneffe, as from an Husband unto a Wife it doth. And therein how plaine-heartedly doth hee speake, even as one that would not hide any thing from them? *John 16. 7. I tell you the truth of it (sayes hee) it is expedient (and expedient) for you, that I goe away.* And secondly, hee tells them, it was for them and their happinesse; *I goe to send you a Comforter, whilst you are in this world, and to prepare a place for you, (John 14. 2.) when you shall goe out of this world: There are many mansions in my Fathers house, and I goe to take them up for you, and to keepe your places*

places for you till you shall come thither. And therein againe, how openly and candidly doth he speak to them? *If it had beene otherwise*, (sayes hee) *I would have told you*: You may believe mee, I would not deceive you for all the glory I am to have in that place to which I am a going. Whom would not this opennesse and nakednesse of heart perswade? But then thirdly, the *businesse* it selfe being such as is so much for us and our happinesse; how much more doth that argue the thing in hand? And indeed, Christ himselfe doth fetch from thence an argument of the continuance of his love to them. *So verse 3. If I go to prepare a place for you*, (if that bee my errand) then doubt not of my love when I am there; All the glory of the place shall never make mee forget this my businesse. When hee was on earth, hee forgot none of the businesse for which hee came into the world: Shall *I not doe my Fathers businesse*? (said hee, when hee was a childe) yes, and hee did it to the utmost, by *fulfilling all righteousness*. Surely therefore in like manner hee will not forget any of that businesse which hee is to doe in that other world, it being the more pleasant work by far.

And



And (as I shewed in the former Discourse, out of *Heb. 6. 20.*) *He is entred*  
*Harben* as a Fore-runner, an Harbinger, to take  
 up places there for us; and if it could  
 be supposed possible, himselfe might forget us, yet our names being all written  
 in heaven round about him, and continually afore his eyes written there; not  
 // onely by Gods election, so *Heb. 12. 32.*  
*Ye are come to mount Sion, and to the*  
*heavenly Iernsalem, and to the Church of*  
*the first-borne [Which are written in hea-*  
*ven;]* and to *Iesus*, and to the blood of  
 sprinkling, &c. but himselfe having entered thither as an harbinger, hee hath  
 scored them up anew with his blood,  
 over every mansion there, which he takes  
 up for any; Yes, he carrieth their names  
 written in his heart, as the High-Priest  
 did the names of the ten Tribes on his  
 breast, when he entred into the Holy of  
 Holies, and all this to make sure he should  
 remember us. And he sits in Heaven on  
 purpose to see to it, that none other  
 should take their rooms over their heads.  
 And therefore 1 *Pet. 1. 4.* Salvation is said  
 to be reserved in Heaven for them, that  
 is, kept on purpose for them by *Jesus*  
*Christ.* The evill Angels had places there  
 once,

once, but they were disposed of unto others over their heads, as the Land of *Canaan* was given *Moses* from the *Canaanites*; the reason of which was, because they had not *Christ* there to be a *Mediator* for them, as we have. *Cana*

Then secondly, to manifest his mindfulness of them, and of all beleevers else, hee further tels them, that when hee should be in his glory, and should have once dispatched that business for them, and made heaven readie for them, and all the rest of his elect that are to come, that then hee meanes to come againe to them: So *Chap. 14. ver. 3. If I goe and prepare a place for you, I will come againe.* which is a meere expression of love, for *Love* if hee had pleased he might have ordered it to have sent for them to him, but he meanes to come for them himselfe, and this when hee is warms (as we speake) and in the height and midst of his glory in heaven, yet hee will for a time leave it to come againe unto his Spouse: And what is it for? 1. to see her, [*I will see you againe,*] and your heart shall rejoyce. 2. To fetch her, So *John 14 3. I will come againe and receive you to my selfe.* He condescends to the very lawes of Bridegrooms;

grooms ; (for notwithstanding all his greatnesse, no Lover shall put him downe in any expression of true love.) It is the manner of Bridegrooms, when they have made all ready in their Fathers houses, then to come themselves and fetch their Brides, and not to send for them by others, because it is a time of love. Love descends better then ascends ; and so doth the love of Christ, who indeed is Love it selfe ; and therefore comes downe to us himselfe : *I will come againe and receive you unto my selfe,* (sayes Christ) *that so where I am, you may be also.* That last part of his speech gives the reason of this his condescending, and withall bewrayes his entire affection : It is as if he had said, The truth is, I cannot live without you ; I shall never be quiet till I have you where I am, that so we may never part againe, (that is the reason of it.) Heaven shall not hold mee, nor my Fathers company, if I have not you with mee, my heart is so set upon you : And if I have any glory, you shall have part of it. So ver. 19. *Because I live, you shall live also.* It is a reason, and it is halfe an oath besides ; [*as I live*] is Gods oath ; [*because I live*] sayes Christ ; he pawnes his life upon it, and desires to live

live upon no other termes ; [*Hee shall live to see his seede, &c. Esay 53.*] And yet further, the more to expresse the workings and longings of his heart after them all that while, hee tells them, it shall not bee long neither ere hee doth come againe to them : So *John 16. 16.* *Againe a little while and ye shall see mee ; a little while and yee shall not see me, (sayes he.)* Which [*not seeing him*] referres not to that small space of absence, whilest dead and in the grave ; but rather unto that after his last ascending, forty dayes after his Resurrection, when hee should goe away, not to bee seene on earth againe untill the day of Judgement. And from that Ascension *but a little while (sayes hee) and you shall see me againe ;* namely, at the day of Judgement. Thus *Hebr. 10. 37.* it is expressly said, (and that place may interpret this) *Yet a little while, and hee that shall come, will come, and will not tarry,* The words in the Greeke are [*ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἵξει*] *A little little as may bee :* *Little* Though long for the time in in selfe, yet as little while as may bee in respect of his affection and desire, without the least delaying to come : Hee will stay not a moment longer, then till hee hath dis-

patcht all our businesse there for us. And then the doubling of the phrase, *וְיָבֹא וְיָבֹא*, (*Veniens veniet, Comming hee will come*) implies vehemency of desire to come, and that his minde is alwayes upon it; hee is still a comming; hee can hardly be kept away. Thus in the Hebrew the doubling of the phrase signifies an urgency, vehemency, and intensenesse of some act; as [*Expecting I have expected; Desiring I have desired;*] so *Comming hee will come:*] And as not content with these expressions of desire (which are full enough to shew his longing,) he adds over and above all these, [*And Will not tarry,*] and all to signifie the infinite ardentie of his minde towards his Elect below, and to have all his elect in heaven about him. Hee will not stay a minute longer then needs must, hee tarryes only till hee hath throughout all Ages by his Intercession prepared every roome for each Saint, that hee may entertaine them all at once together, and have them all about him.

Thirdly, what his heart would bee towards them in his absence, hee expresseth by the carefull provision hee tells them hee would make for them, and the order  
he

he takes for their comfort in his absence. *Ioh. 16. 18. I will not leave you as Orphanes,* (so the word is) I will not leave you like fatherlesse and friendlesse children at sixes and sevens, My Father and I have but one onely friend who lies in the bosome of us both, and proceedeth from us both, (*the Holy Ghost*) and him in the meane time I will send unto you. Doing herein as a loving Husband useth to doe in his absence, even commit his Wife to the dearest friend hee hath; so doth Christ. *Ver. 16. I will pray the Father,* (sayes he) *and hee shall give you another Comforter: And Chap. 16. 7. hee saith, I will send him to you, Who*

First, shall be a better Comforter unto you then I am to bee in this kinde of dispensation, (which whilst I am on earth, I am bound up towards you in) So in that 16. of *Iohn*, ver. 7.) hee intimates, *It is expedient* (sayes hee) *that I goe away; for if I goe not away, the Comforter will not come; who by reason of his office, will comfort you better then I should doe with my bodily presence. And this Blessed Spirit, as hee is the earnest of Heaven,* (as the Apostle speakes) so hee is the greatest token and pledge of

Christs love that ever was ; and such a one as *the world cannot receive*, as Christ there speaks.

And secondly, he tells them that all the comfort he shall speak to you all that while, will be but the expression of my heart towards you : For as hee comes not of himselfe, but *I must send him*, (Joh. 16.7.) so he will *speake nothing of himselfe*, but *whatsoever he shall heare, that shall he speak*, (ver. 13.) and that will be all from mee. So ver. 14. he sayes, *He shall receive of mine, and shall shew it unto you*. Him therefore I shall send on purpose to bee in my roome, and to execute my place to you my Bride, and Spouse, and hee shall tell you (if you will listen to him, and not grieve him) nothing but stories of my love : So it is there, *Hee shall glorifie me*, namely to you, (for I shall be in my selfe glorified in heaven.) All his speech in your hearts will bee to advance mee, and to greaten my worth and love unto you ; and it will bee his delight to doe it : And he can come from heaven in an instant when hee will, and bring you fresh tidings of my minde, and tell you the thoughts I last had of you, even at that very minute when I am thinking



ing of them, what they are at the very time wherein he tells you them. ( And therefore in that 1 Cor. 2. by *having the Spirit*, ver. 12. wee are said to *have the mind of Christ*, ver. ult.) For he dwelleth in Christs heart, and also ours, and lifts up from one hand to the other what Christs thoughts are to us, and what our prayers and faith are to Christ. So that you shall have my heart as surely and as speedily as if I were with you ; and he will continually be breaking your hearts, either with my love to you, or yours to me, or both ; and if either, you shall bee assured of my love thereby. And whereas (sayes he) you have the spirit now in your hearts, so verse 17. of Chapter 14. *He now dwells in you*, yet after my ascension, *hee shall bee in a further measure in you*, as it follows there. And at that day (verse 20.) *you shall know*, (namely , by his Dictate) *that I am in my Father , and you in mee, and I in you* : Hee will tell you when I am in Heaven, that there is as true a conjunction betweene mee and you, and as true a deerenesse of affection in mee towards you, as is betweene my Father and mee ; and that it is as impossible to breake this knot, and to take off

my heart from you, as my Fathers from me, or mine from my Father.

And then thirdly, you shall bee sure, that what hee sayes of my love to you, is all true, *for he is the spirit of truth, Cap. 16. ver. 13. as also Chap. 14. ver. 16, 17.* (which Christ speakes of him as he is our Comforter.) And as you beleeve me when I tell you of my Father, because I come from him, so you may beleeve him in all that he sayes of me, and of my love to you, for he comes from me.

Ay but might they say, Will not hee also leave us for a time, as you have done? No, sayes Christ, *Chap. 14. 16. The Father shall give you another Comforter, and hee shall abide with you for ever: Christ speakes that in opposition to himselfe; hee himselfe had beene a Comforter unto them, but he was now to be absent, but not so the Spirit, He shall be with you for ever: and as hee is now without you, so he shall be in you; ver. 17.*

In the fourth place, if this were not enough to assure them how his heart would be affected towards them, he assures them he will give them daily experience of it. Doe but try me, (sayes he) when

when I am gone, and that by sending me word upon all occasions, what you would have mee to doe for you, (and I have left my spirit to bee your Secretary, and the Enditer of all your Petitions) *Hitherto you have asked nothing* (that is, little) *in my name*, (he blames them that they have asked him no more to doe for them) *but now aske and you shall receive.* And so if otherwise you will not beleeve, yet you shall beleeve your owne eyes, aske and you shall see your selves answered presently : *Beleeve mee* (sayes hee) *for the very works sake, Job. 14. 11.* He speakes it of the works hee would doe for them, in answer to their prayers when hee was gone ; which should bee as so many Epistles of his heart, returned in answer unto theirs : For it followes, *ver. 12.* *He that bel. eveth on me, shall doe greater works then I, because I goe to my Father.* So that it is manifest hee spake of the former works done after his Ascension, by the Apostles and Beleevers. And how were they to get and procure them to be done ? By Prayer : So it followes, *ver. 13.* *And whatsoever you shall aske in my Name, that will I doe.* And againe he sayes in *ver. 14.* *If you shall aske any thing in my Name, I*

*Will doe it.* Let mee but heare from you, be it every week, every day, every houre, you shall be sure of an answer, (*Open your mouthes wide, and I will fill them*) And those your prayers shall be as continuall tokens both of your hearts towards mee, and my answers shall be the like of mine to you. And yet because Christ bidding them to direct (their Letters) their Prayers to the Father, onely to send them in his name, as *John 16. 23.* and therefore so they might, perhaps not so cleerely come to know and discerne, that his heart was in the answer to them, but his Fathers hand onely, therefore he adds twice in the 14. of *John*, [*I will doe it, I will doe it.*] Hee speakes like one as forward to doe for them, as his Father is or should bee; and as desirous to have them know and take notice of his hand in it: And it is as if hee had said, Though you aske the Father in my name, yet all comes through my hands, and I must doe it, *and I will doe it*: there must bee my hand to the warrant for every thing that is done, and my heart shall not be wanting.

In the first place, yet further to evidence his love, hee not onely bids them thus

thus to pray to him, and in his name upon all occasions, but he assureth them, that he himselfe will pray for them: and observe but the manner of his telling them this, it is in the most insinuating, perswasive way of expression to convey his heart to them, that men use to utter, when they would intimate the deepest care and purpose to doe a thing.

Chap. 16. 26. *At that day, (namely, after his ascension) ye shall aske, &c.*

(sayes he) [*and I say not unto you, that I will pray the Father for you;*]

no not I. (I mentioned it in the other treatise, I will but adde this illustration to it.)

It is such a speech as men use, when they would expresse the greatest reason that another hath, to rest confident and assured of their love; [*I doe not love you, no not I.*]

It is an expressing a thing by its contrary, which is most emphaticall. As when a man hath the greatest good turne done him that can be, wee use to say, *You are shrewdly hurt.* It is such an expression as Paul used to the Corinthians; I converted your soules when you thought not of it; *I caught you with guile.* [*forgive me this wrong.*] So sayes Christ here, *I say not that I will pray for*

*you,*

you; when the truth is, that it is the chiefest worke that he doth in Heaven; *Hee lives ever to intercede*: as hee ever lives, so to intercede ever, and never to hold his peace till sinners are saved. (But *the Work of Christ in heaven* is a subject deserves and would take up a distinct and large discourse by it selfe; I will therefore speak no more of it now) neither will I mention any other particulars out of this his Sermon. Reade but over those 3. Chapters, (the 14, 15, and 16.) for in them you have the longest Sermon of his that is recorded, and he stood the longest upon this theme, of any other, because indeed his heart was more in it then in any point that hee ever preached on.

Onely if any object and say, Hee spake all this to his Disciples, to quiet and pacifie them, and so, more in respect to their trouble, then otherwise hee would have spoken.

In the sixt place reade but the next Chapter, (the 17.) and you shall see, that hee presently goes apart and alone to his Father, and speakes over all againe unto him, that which hee had said unto them. Hee sayes as much behinde their backs of *them*, as hee had said before their faces

to them. Reade it, and you will finde that hee was the same absent, that present with them. Hee was therefore not onely hearty in what hee had said, but his heart was full of it. That Chapter (you know) containes a Prayer put up just before his suffering, and there hee makes his Will and his last request, for in such a style it runnes, [*Father, I Will*] *verse 24.* which Will hee is gone to see executed in Heaven. And *Arminius* said true, that this Prayer is left us by Christ, as a summary of his Intercession for us in Heaven; hee spake as hee meant to doe in Heaven, and indeede as if hee were now in Heaven, as having done his worke, and now come to demand his wages; [*I have finished thy worke.* (sayes hee, *verse 4.*) &c.] And whereas hee speakes a word or two for himselfe, (in the first five verses) hee speakes five times as many for them, for all the rest of the Chapter is a Prayer for them. Hee useth all kinde of Arguments to move his Father for his children. *I have finished the worke which thou gavest mee to doe* (sayes hee) and to save them is thy worke which remaines  
to



to bee done for mee by thee: and *they are thine, and thou gavest them mee*; and I commend to thee but thine owne. And *all mine are thine, and thine are mine*; Hee insinuates, that hee of himselfe had not added a man, but useth all his interest onely for those that the Father had given him: (and what a motive is this?) and hee professeth hee will not open his mouth for a man more: *I pray not for the World.* (sayes hee) I will not open my lips for any one son of perdition; but I employ all my Blood, my prayers, and my whole interest with thee, but for those thy selfe hast given mee. And (sayes hee) though thou hast given mee a personall glory which I had before the World was; yet there is another glory which I account of almost as much; and that is in their being saved, *I am glorified in them*, (sayes hee, ver. 10.) *and they are my joy*; (verse 13.) and therefore, I must have them *with mee where ever I am*: (ver. 24) Thou hast set my heart upon them, and hast loved them thy selfe as thou hast loved me, and thou hast ordained them to bee one in us, even as *Wee are one*, and therefore I cannot live long asunder from them: I have thy company, but I  
must

must have theirs too ; *I will that they bee where I am*, ver. 24. If I have any glory, they must have part of it : So it followes in the fore-named verse, [*That they may behold the glory which thou hast given mee,*] hee speakes all this as if hee had beene then in Heaven, and in possession of all that glory, and therefore is to bee taken as an expression of his Heart in Heaven.

## §. II.

*Demonstrations from passages and expressions after his Resurrection.*

**T**Hese Demonstrations have beene taken from his carriage and Sermon before his death, even at his first breaking of his minde unto his Disciples, concerning his departure from them. Let us now take a view of our Saviour in his behaviour after his *Resurrection*; whence a further *Indicium* of his heart, how it would stand towards sinners when hee should bee in heaven, may bee taken, and his love demonstrated. For his Resurrection was his first step unto his

his glory, and indeed an entrance into it; when hee laid downe his body, hee laid downe all earthly weaknesse, and passions of flesh and bloud. *It was sowne* (as ours is) *in weaknesse*; but with raising of it up againe, hee tooke on him the dispositions and qualifications of an immortall and glorious body, *It was raised in power*. And *The dayes of his flesh* (or fraile estate) as the Author to the Hebrewes, by way of distinction speakes, were past and over, at his Resurrection: and the garment of his body was new dyed, and endowed with many qualities: and thereby it was made of a stufte fit to beare and sustaine Heavens Glory: and therefore what now his heart upon his first rising shall appeare to bee towards us, will bee a certaine demonstration, what it will continue to bee in Heaven. And to illustrate this the more, consider, that if ever there were a tryall taken, whether his love to sinners would continue or no, it was then at his Resurrection, for all his Disciples (especially Peter) had carryed themselves the most unworthily towards him in that interim, that could bee; and this then when hee was

Per-

performing the greatest act of love ,  
(namely, dying for them) that ever was  
shewne by any. (And by the way, so God  
often orders it, that when hee is in hand  
with the greatest mercies for us, and bring-  
ing about our greatest good, then we are  
most of all sinning against him ; which he  
doth, to magnifie his love the more.) You  
know how they all forsooke him, and in  
the midst of his Agonie in the garden, (in  
which he desired their company, meerely  
for a reliefe unto his sadded spirit) they  
slept , and lay like so many blocks, utter-  
ly senselesse of his dolours) which had  
they had any friendly sympathie of, they  
could never have done ; [*Could you not  
watch with me one houre ?*] And then you  
know how foulely Peter denyed him with  
oathes and curses; and after that, when he  
was laid in the grave, they are giving up  
all their faith in him, *We trusted it should  
have beene he* (say two of them) *that should  
have redeemed Israel, Luke 24. 21.* They  
make question whether he was the Mes-  
siah or no. Now then when Christ  
came first out of the other world ,  
from the dead , cloathed with that  
Heart and Body which hee was to  
weare in Heaven, what message sends  
he

hee first to them? we would all thinke, that as they would not know him in his sufferings, so hee would now bee as strange to them in his glory: or at least his first words shall be to rate them for their faithlesnesse and false-hood: but here is no such matter; for *John* 20. 17. his first word concerning them is, *Goe tell my brethren, &c.* You reade elsewhere how that it is made a great point of love and condescending in Christ so to entitle them; *Heb.* 2. 11. [*Hee is not ashamed to call them brethren*] (surely his brethren had been ashamed of him: ) Now for him to call them so when hee was first entring into his glory, argues the more love in him towards them. Hee carryes it as *Joseph* did in the height of his advancement, when hee first brake his minde to his brethren; *I am Joseph your brother,* (sayes hee, *Gen.* 45. 4.) So Christ sayes here, *Tell them* you have seene *Iesus* their Brother, I owne them as brethren still. This was his first compellation: But then what was the message it selfe that hee would first have delivered unto them? that I (sayes hee) *ascend to my Father, and to your Father.* A more friendly speech by farre, and arguing

guing infinite more love then that of *Iosephs* did, (though that was full of bowels) for *Ioseph* after he had told them hee was their brother, adds, [*whom you sold into Egypt,*] he minds them of their unkindnesse, but not so Christ, not a word of that, he mindes them not of what they had done against him. Poore finners who are full of the thoughts of their own sins, know not how they shall be able at the latter day to looke Christ in the face when they shall first meet with him: But they may relieve their spirits against this care and feare by Christs carriage now towards his Disciples, who had so much sinned against him: Be not afraid, *Your sins will be remembred no more.* Yea further, you may observe that he minds them not so much of what he had beene doing for them; He sayes not, Tell them I have beene dying for them, and they little thinke what I have suffered for them, nor a word of that neither: but still his heart and his care is upon doing more: he lookes not backward to what is past, but forgets his sufferings, as a woman her travail, for joy that a man-child

*childe is borne.* Having now dispatcht that great worke on earth for them, hee sends them word that hee is hastening to heaven as fast as hee can to doe another : And though hee knew hee had businesse yet to doe upon earth, that would hold him forty dayes longer, yet to shew that his heart was long and eagerly desirous to bee at worke for them in Heaven, hee speaks in the present tense, and tells them, *I ascend*, and hee expresseth his joy to bee, not onely that hee goes to his Father, but also that hee goes to [*their Father*] to bee an Advocate with him for them, of which I spake afore: And is indeede Jesus our Brother alive? and doth hee call us Brethren? and doth hee take thus lovingly of us? (whose heart would not this overcome?)

But this was but a message sent his Disciples before hee met them; let us next observe his carriage and speech at first meeting together. VWhen hee came first among them, this was his salutation, *Peace be to you*; *verse 19.* which hee reiterates, *verse 21.* and it is all one with that former speech of his used in that his parting Sermon, [*My peace I leave*



leave with you.] After this hee breathes on them, and conveys the Holy Ghost in a further measure into them, so to give an evidence, of what hee would doe yet more plentifully in Heaven, and the mystery of that his *breathing on them*, was to shew that this was the utmost expression of his heart, to give them the Spirit, and that this expression came from the very bottome of his heart, (as a mans breath doth) and this it holds forth as well as that the Holy Ghost proceedes from him, as well as from the Father, (which was also the meaning of it,) And to what end doth hee give them the Spirit? not for themselves alone; but that they by the gifts and assistance of that Spirit might *forgive mens sinnes* by converting them to him, [*whose sinnes soever ye remit*, (namely, by your ministry,) *they are remitted to them*:] His minde you see is still upon sinners, and his care for the conversion of their soules. And therefore in another Evangelist, (namely *Marke*) his last words recorded are these: *Goe ye into all the World, and preach the Gospell unto every creature, and hee that believeth shall be saved, &c.* Chapter 16. 15. And in *Luke*, Chapter 24. verse

ver. 46. 47. his last words on earth, recorded are, [*Thus it behoved Christ to suffer and to rise, — that repentance and remission of sinnes should bee preached among all Nations,* And addes, beginning at *Hierusalem*, where hee had beene but a very few dayes afore crucified. Of all places, one would have thought hee would have excepted that, and have charged them to passe it by, but hee bids them begin there: let them have the first fruit and benefit by my death, that were the actors in it. And (to that end) hee also sayes, *Behold, I send you the promise of my Father, &c.* ver. 49. Another time hee appeares to two of them, and then indeed hee rates them, saying, *O yee fooles and slow of heart;* but for what is it? not for that they had forsaken him, but onely because they would not beleeve on him; for no other sin; so it follows, *Luke 24. 25. O ye fooles and slow of heart [to beleeve,] &c.* and so elsewhere wee finde him glad when any doe beleeve, as *John 11. 15.* And after that, hee appeares to all the eleven, and upbraids them, (the Text sayes) but with what? with their *unbeliefe* and *hardnesse of heart;* still because they *beleeve not*, so

ver.

ver. 14. No sinne of theirs troubled him but their *unbeliefe*: Which shews how his heart stands, to desire nothing more, then to have men beleave in him; and this, now when glorified. Afterwards he meets with *Thomas*, and scarce chides him for his grosse unbeliefe; onely tels him, it was well that *having seene, he beleaved*; but pronounceth them more blessed, *who though they have not seene, yet beleave*: and so he is reprov'd, *John 20. 29*. Another time he shewes himselfe to his Disciples, and particularly deales with *Peter*, but yet tells him not a word of his sinnes, nor of his forsaking of him, but onely goes about to draw from him a testimony of his love to himselfe, *Peter*, (sayes he) *lovest thou me?* Christ loves to heare that note: full well doe those words sound in his ears, when you tell him you love him, though he knowes it already; as *Peter* tells him, *Thou knowest all things, thou knowest I love thee, John 21. 15*. and this Christ puts him thrice upon. And what was Christs aime in drawing this acknowledgement of love from *Peter* to him, but onely to put an engagement upon *Peter*,  
that

that if hee loved him as he professed, and would ever shew it, then to *feed his lambes* ? this is the great testimony that he would have *Peter* to shew his love in, when he should be in heaven ; and this is the last charge he gives him : Which how great a testimony is it, to shew how his owne heart was affected, and what his greatest care was upon ? His heart runs altogether upon his lambes, upon soules to be converted ; He had said afore, [*Sheep*] *I have, John 10.6. which are not of this fold, them I must bring in:* (and hee left his Apostles to doe it) but this here was a more moving and affectionate expression by far ; for *sheep* can shift for themselves, but poore little *lambes* cannot : Therefore Christ sayes unto *Peter*, *Feed my Lambes*, (he calls them such, even as *John*, to expresse the more love unto those he writes to, calls them *My little children*.) And to what end doth the Evangelist record these things of him after his Resurrection ? One of the Evangelists that recorded them, informs us ; In the 20. of *John*, ver.30. it is said, that *Iesus did many other signes*, namely, after his Resurrection: (for in the midst of the story of those things

things done after his Resurrection it is hee speaks these words) *which are not written in this Booke, (but partly recorded by other Evangelists, and partly concealed) but these things are written that ye might believe that Jesus is the Christ, that is, these things done after the Resurrection, that so you might come to him as to the Messiah, the Saviour of the world, as willing to entertaine sinners: and therefore the most of those things recorded doe tend to shew Christs heart and carriage towards sinners after hee was risen, that so we might believe on him, and that believing we might have life through his Name.*

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### §. III.

*Demonstrations from passages in and after his Ascension into heaven.*

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the more observe it, as having some great mystery in it, *veerse 51.* it is added, [*And whilst he blessed them, hee was parted from them, and carried up into heaven.*] This benediction Christ reserved to be his last act; and what was the meaning of it, but (as I have before shewne) to blesse them, even as God blessed *Adam* and *Eve*, bidding them *Encrease and multiply*; and so blessing all Man-kinde that were to come of them? Thus doth Christ in blessing his Disciples, blesse all those that shall believe through their word unto the end of the World. I onely adde this to the illustration of it here; this mystery is interpreted by *Peter, Acts 3. 26.* when speaking to the Jewes, he sayes, *Unto you first, God having raised up his Son Jesus, sent him [to blesse you,] (and how?) in turning away every one of you from his iniquities, and so, forgiving of them; (for, Blessed is the man whose sin is forgiven.)* Thus at his ascending.

In the next place, let us consider what Christ did when hee was come to heaven and exalted there: how abundantly did he there make good all that he had promised in his last Sermon? For  
First,

First, he instantly powred out his Spirit ; and that richly, (as the Apostle to Titus speaks,) and he being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shewed forth this which you now see and heare, sayes the Apostle in his first Sermon after, *Acts 2. 33.* Christ then received it, and visibly poured him out. So *Ephesians 4. 8.* it is said, He ascended up on high, and gave gifts unto men, ——— for the works of the Ministry, (verse 15.) and for the jointing in of the Saints to the increase of the body of Christ, (verse 16.) that is, for the converting of elect sinners, and making them Saints. And the gifts there mentioned (some of them) remaine unto this day, in Pastors, and Teachers, &c. And this spirit is still in our preaching, and in your hearts in hearing, in praying, &c. and perswades you of Christs very love to this day ; and is in all these the pledge of the continuance of Christs love still, in Heaven unto sinners. All our Sermons and your Prayers are evidences to you, that Christs heart is still the same towards sinners, that ever it was ; for the Spirit that assists in all these, comes in

in his name, and in his stead, and workes all by commission from him. And doe none of you feele your hearts moved in the preaching of these things, at this and other times? and who is it that moves you? it is the Spirit who speakes in Christs name from heaven, and by him Christ himselfe is said to *speake from heaven. Heb. 12. 25.* And when you pray, it is the Spirit that endites your prayers, and that *makes intercession for you* in your owne hearts, *Rom. 8. 26.* which Intercession of his is but the evidence and eccho of Christs intercession in heaven. The Spirit prayes in you, because Christ prayes for you: He is an intercessor on earth, because Christ is an Intercessor in Heaven. And he did take off Christs words, and used the same that he before had uttered, when he spake in and to the Disciples the words of life: so hee takes off Christs prayers also when hee prayes in us: he takes but the words as it were out of Christs mouth, or heart rather, and directs our hearts to offer them up to God. He also followes us to the Sacrament, and in that Glasse shewes us Christs face smiling on us, and through his face his heart; and thus helping

helping of us to a sight of him, we go away  
rejoycing, that we saw our Saviour that  
day.

Then secondly, all those workes both  
of miracles and conversion of sinners, in  
answer to the Apostles Prayers, are a  
demonstration of this. VVhat a hand-  
sell had *Peters* first Sermon after  
Christs Ascension, when three thousand  
soules were converted by it? The Apo-  
stles (you know) went on to preach  
forgivenesse through Christ, and in his  
Name, and to invite men to him; and  
what signes and wonders did accompa-  
ny them, to confirme that their preach-  
ing? and all were the fruits of Christs  
Intercession in heaven: So that what  
he promised, (*John* 14. 12.) as an evi-  
dence of his minding them in Heaven,  
was abundantly fulfilled. They upon their  
asking did greater workes then he: so *Acts*  
4. 29. 30. we read at the prayers of Peter.  
And *Hebrewes* 2. 3. 4. the Apostle makes  
an argument of it, How shall we escape  
(sayes he) if we neglect so great salvati-  
on, which at the first began to be spoken by  
the Lord, and was confirmed unto us by  
them that heard him, God also bearing them  
witness both with signes and wonders, and  
with

with divers miracles? &c. Yea let mee adde this, that take all the New Testament, and all the promises in it, and expressions of Christs love, they all were written since Christs being in Heaven, by his Spirit, and that by commission from Christ, and therefore all that you finde therein you may build upon, as his very heart; and thereby see, that what he once had said on earth, he repealeth not a word thereof now he is in heaven; his minde continues the same: And the consideration hereof may adde a great confirmation to our faith in the matter in hand.

Thirdly, some of the Apostles spake with him since, even many yeares after his Ascension. Thus *John* and *Paul*, (of which the last was in heaven with him) and they both doe give out the same thing of him. *Paul* heard not one Sermon of Christs (that wee know of) whilst on earth, and received the Gospel from no man, Apostle or other, but by the immediate Revelation of Jesus Christ from heaven, (as hee speakes, *Galat. 1. 11, 12.*) He was converted by Christ himselfe from Heaven, by immediate speech and conference of Christ himselfe

himselfe with him; and this long after his Ascension. And in that one instance Christ abundantly shewed his heart and purpose to continue to all sorts of sinners to the end of the World. Thus in two places, that great Apostle telleth us; the first is 1 Tim. 1. 13. *I was a persecuter, a Blasphemer, (sayes he) but I obtained mercy, and the grace of our Lord (namely, Jesus Christ) was exceeding abundant: and upon this he declares from Christs owne mouth, who spake to him from Heaven, that this is the faith-fullest saying that ever was uttered, that Christ came into the World to save sinners, whereof I am chiefe, (sayes hee) verse 15. And to testifie that this was the very scope of Christ in thus converting of Paul, himselfe; and was Paul's scope also in that narration thereof in that place, to shew so much, appears by what followes, verse 16. For this cause I obtained this mercie, that in me, [first] Jesus Christ might shew forth all long suffering, for a patterne to all them that should hereafter believe on him unto life everlasting. It is expresse (you see) to assure all sinners, unto the end of the world, of Christs heart towards them:*

this was his drift: *For this very cause, (sayes Paul.) The second place I alledge in prooffe of this, is the story of Pauls conversion, where he carefully inserts the very words that Christ himselfe spake to him from heaven, (Acts 26. 16.) which were these, I have appeared unto thee for this purpose, to make thee a Minister and a Witnesse, — to send thee to the Gentiles, [to open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God, that they may receive forgiveness of sinnes, and an inheritance among them that are sanctified by faith that is in mee.] Brethren, these are Christs owne words since hee went to heaven, and he tels Paul he appeared unto him to testifie thus much. This for Pauls conference with him.*

Then againe, sixty yeares after his Ascension, did the Apostle John receive a Revelation from him, even when all the Apostles were dead, (for after all their deaths was that booke written) and that Revelation is said to be the Revelation of Jesus Christ (so Chapter 1. 1.) in a more immediate manner, then any other of the Apostles writings: and you reade that Christ made an Apparition



tion of himselfe to him, and said, *I am he that was dead, and am alive, and live for evermore, Cap. I. 18.* Now let us but consider Christs last words, in that his last booke, (the last that Christ hath spoken to us on earth since he went to Heaven, or that he is to utter till the day of judgement) you have them in the last Chapter, ver. 16. *I Jesus have sent mine Angel to testify unto you these things in the Churches. I am the roote and the off-spring of David; — [and the Spirit and the Bride say Come: and let him that heareth say, Come: and let him that is athirst come: and whosoever will let him take of the water of life freely.]* They are the latter words I cite this place for; The occasion of those words was this: Christ being now in heaven, and having promised one day to come againe, and fetch us all to heaven: in the meane time marke what an ecchoing and answering of hearts and of desires there is mutually betweene him and us: *Him from heaven, and believing sinners from below: Earth calls upon Heaven, and Heaven calls upon Earth, as the Prophet speakes. The Bride from earth sayes unto Christ, Come to me; and the Spirit in the Saints hearts below,*

sayes unto him also, *Come*; and Christ cries out as loud from heaven, *Come*, in answer unto this desire of theirs; so that heaven and earth ring of it againe. *Let him that is athirst come to me; and let him that will come, come, and take of the waters of life freely*: This is Christs speech unto men on earth. They call him to come unto earth, to Judgement; and he calls sinners to come up to heaven unto him for mercy: They cannot desire his coming to them, so much as he desires their coming to him. Now what is the meaning of this, that upon their calling upon him to come, he should thus call upon them to come? It is in effect as if hee had plainely uttered himselfe thus, I have a heart to come to you, but I must have all you my Elect that are to be on earth, come to mee first: You would have me come downe to you, but I must stay here, till all that the Father hath given me, be come to me; and then you shall be sure, quickly to have me with you: Hereby expressing how much his heart now longs after them. This to be his meaning, is evident by the words which he adds, *v. 20. He which testifies these things, (namely Christ) sayes, [Surely I come quickly]*

quickly.] And if we observe how much by the by (as it were) these words of Christs do come in, it makes them the more remarkable to shew his heart in uttering them. For this booke was intended meerely as a pophesie of the times of the Gospell untill Christs comming; unto which period of it, when *John* had brought that prophetique story, he brings in the Bride longing for that comming of Christ, [*The Bride sayes, Come.*] And no sooner sayes shee so, but Christ by way of retortion, breakes forth into the like, and sayes *Come* unto her also; yea, it puts the like observation upon it, that he had uttered the same words before, in the same booke, *Revel. 21. 6.* but notwithstanding, hee will repeat them againe, and have them to bee his last words. All which shewes how much his heart was in this part of the Gospell, to invite sinners to him, that now when he is to speake but one sentence more till we heare the sound to judgement, he should especially make choice of these words. Let them therefore for ever stick with you, as being worthy to be your last thoughts when you come to die, and when you are a going to him.

Hee

He speakes indeede something else after them; but that which he sayes afterwards, is but to set a seale unto these words, and to the rest of the Scriptures, whereof this is the chiefe. And yet further to shew, that these words were purposely singled out to be his last, and that he meant to speake no more till the day of Judgement: he therefore addes a *curse* to him, who should *adde to them*, or *take from them*. He addes indeed after that another speech, but it is onely to ingeminate his willingness to *come quickly*, were all his elect but once come in to him, so *ver. 20.* And all this tends to assure us that this is his heart, and we shall finde him of no other minde untill his comming againe.

And that you may yet the more consider them to have beene thus purposely chosen by him, to be his last words, to the end to make them stick with us, let me adde another obseruation about them, which is, that at another time, when he was upon earth, he in like manner singled out these very words (I meane the matter of them) as the conclusion and shutting up of many dayes preaching. Thus JOHN 7. 37. *in the last day, that great day of the Feast,*  
Jesus

Jesus stood and cryed [if any man thirst let him come to me and drinke:] These words were spoken on the last day of the Feast, after which hee was to preach no more at that time, and for a good while after unto them: (and hee had preached upon all the former dayes of the Feast, as his manner was) and it was [the great] day of the feast, when hee had the greatest audience: and you see he chooseth this for his last sentence of that his last Sermon then; and when hee would give them something at parting, as a *Viaticum* which hee would have them carry home with them to feede upon above all the rest, these are his words, *If any man thirst let him come to me and [drinke:]* (which himselfe interprets to bee believing on him, *verse 38.*) and he stood up to speake this; yea, he cries, sayes the Text, with a more then ordinarily elevated voice, and with utmost vehemency, to the intent that all might heare this above all sayings else: and thus in like manner at this time also, when he is to speake no more, but to hold his tongue for ever till the day of judgement, (nor is to write any more Scriptures) he then sends his Angel to testifie these to be his last words; & this although  
he

he had spoekn them before : It was there-  
fore assuredly done , to shew how much  
his heart was in them. They were his  
last words then , and they shall be mine  
in the closure of this Discourse , for what  
further evidence can there be added to  
them ?

## THE HEART OF CHRIST in HEAVEN, *Towards sinners on Earth.*

### II. PART.

HEB. 4. 15.

*For we have not an High-Priest which can-  
not be touched with the feeling of our in-  
firmities : but was in all points tempted  
like as we are, yet without sin.*

He onely use I shall make of  
these words , is, to be a  
foundation unto that second  
part of that head or point  
of Doctrine into which I  
have made an entrance ; which was to de-  
monstrate the *gracious inclination and tem-*

*per*

per of Christs heart towards sinners, now he is in Heaven.

The extrinsecall Demonstrations of this (which I make the first part of it) are dispatched: And for a ground-worke to these more Intrinsicall Demonstrations (which make a second part) I have chosen this Text, as that which above any other speakes his heart most, and sets out the frame and workings of it towards sinners; and that so sensib'y, that it doth (as it were) take our hands, and lay them upon Christs breast, and lets us feele how his heart beats, and his bowels yerne towards us, even now he is in glory: The very scope of these words being manifestly to encourage Believers against all that may discourage them, from the consideration of Christs heart towards them now in heaven.

To open them so far as they serve to my present purpose.

First, all that may any way discourage us he here calls by the name of *Infirmities*, thereby meaning both,

1. The *evill of afflictions* of what sort soever, Persecutions, &c. from *Without*.
2. The *evill of sins* which doe most  
of



of all discourage us *from within.*

And that both these are meant,

1. that under [*Infirmities*] hee meanes persecutions and afflictions is manifest, not onely in that the word is often used in that sense, as 2 Cor. ii. 30. and Chap. 12. 5. but also it is plaine, that the phrase is here so intended, for his scope is to comfort them against what would pull from them their profession, as that foregoing exhortation [*let us hold fast our profession*] implyes; now that which attempted to pull it from them, were their persecutions and oppositions from without: It appeares also because his argument here of comforting them against these infirmities, is drawne from Christs example, *In that he was in all things tempted as we are.*

Yet secondly, by [*infirmities*] are meant sinnes also, for so in the proceſſe of this discourse hee useth the phrase, and makes them the maine object of our High Priests pittie; for in the next words, Chap. 5. 2. shewing what the qualifications of the High-Priests under the Law were, (who were types of our great High-Priest) hee makes this one (suitable to this here mentioned) that he was to be one that could have compassion on the ig-

norant, and those that were out of the way ; (that is upon sinners, for sins are those ignorances and goings astray from God ; ) and then adds, *in that himselfe was cloathed with infirmities* ; that is, with sins. And although it is said here that Christ was without sin in all, yet he was tempted by Satan unto all sorts of sins, even as we are. And that by [*infirmities*] sins are mainly here intended, is yet more evident from the remedy propounded against them, which they are here encouraged to seeke for at the throne of grace, namely, *Grace and Mercie*. Therefore let us come boldly to the throne of Grace, that we may finde, [*Grace and mercie*] to help in time of need ; So it followes in the next words. *Grace* to help against the power of sin, and *Mercie* against the guilt and punishment of it ; both which are the greatest discouragers to come boldly to that throne, and therefore he must needs intend those kindes of *infirmities* chiefly in this his encouragement and comfortory given.

Now secondly, for a support against both these, hee lets us understand how feelingly and sensibly affected the heart of Christ is to sinners under all these their  
*infirmi.*

*infirmities*, now he is in heaven (for of him advanced into heaven, hee here speaks, as appeareth by *ver. 14* ) And if the coherence with that verse be observed, we shall see that he brings in this narration of it setly, by way of preventing an objection which might otherwise arise in all mens thoughts from that high and glorious Description which he had given of him in that *14. ver.* [*We have a great High Priest who is passed into the Heavens, &c.*] He knew he would bee apt from this presently to thinke, hee may bee too great to be an High-Priest for us to transact our affaires; and that this greatnesse of his might cause him to forget us, or if he did remember us, and take notice of our miseries, yet *being passed into the Heavens*, and so having cast off the frailties of his flesh which hee had here, and having cloathed his humane nature with so great a glory, hee therefore cannot now pittie us, as he did when he dwelt among us here below; nor bee so feelingly affected and *touched* with our miseries, as to bee tenderly moved to compassionate and commiserate us, for hee is not now capable of a feeling of griefe,

griefe, and so, not of a fellow feeling, or sympathizing with us ; his state and condition now is above all such affections ; which affections notwithstanding are they that should put him upon helping us, heartily and cordially. And for him to be exposed to such affections as these, were a weaknesse, an infirmity in himselfe, which Heaven hath cured him of. His power and glory is so great, that hee cannot bee thus touched, even as the Angels are not : And hee is advanced farre above all Principalities and powers, Ephesians 1. 15.

This the Apostle carefully pre-occupates ; and it is the very objection which hee takes away, *Wee have not an High-Priest who cannot, &c. Duplex negatio aequipollet affirmationi* ; nay, two negatives doe not onely make an affirmative, but affirme more strongly : they make an affirmation contradictory to a contrary and opposite thought. Now this speech of his is as much as if he should have said, Well, let heaven have made what alteration soever, upon his condition, in glorifying his humane nature, which be it never so free from fleshly passions,  
and

and in stead of flesh be made like heaven ; let him be never so incapable of impressions from below : yet hee retaines one tender part and bare place in his heart still unarmed (as it were) even to suffer with you, and to be touched if you be. The word is a deepe one, [*συνάμεινον*] *He suffers with you*, he is as tender in his bowels to you as ever he was : that he might be moved to pittie you, he is willing to suffer (as it were) one place to be left naked, and to be flesh still, on which he may be wounded with your miseries, that so he might be your mercifull *High-Priest*.

And whereas it may be objected, that this were a weaknesse : the Apostle affirms that this is his power, and a perfection and strength (of love surely) in him, as the word *συνπαθήσαι* importeth : that is, that makes him thus *able* and *powerfull* to take our miseries into his heart, though glorified, and so to be affected with them as if he suffered with us, and so to relieve us out of that principle, out of which he would relieve himselfe.

There are two things which the Text gives me occasion to take notice of, and apart to handle.

First, (more generally) that Christs heart

heart now in heaven, is as graciously affected unto sinners, as ever it was on earth.

And secondly, (more particularly) the manner how. Or thus,

1. That he is *touch'd with a feeling, or sympathizeth with us*, (as the word is.)

2. The way how this comes to passe, even through *his having beene tempted in all things like unto us*. In handling the first, I shall give those *Intrinsicall demonstrations* of it that remaine; and in handling the other, further open the text. To come therefore first to those *Intrinsicall Demonstrations* of this doctrine, which I engraft upon these words, and doth indeed shoot naturally from them, namely, *That the heart of Jesus Christ now he is in heaven, is as graciously inclin'd to sinners, as ever it was on earth.*

## §. I.

*The first sort of Intrinsicall Demonstrations drawn from the influence all the three Persons have for ever into the heart of the Humane nature of Christ in heaven.*

**T**He first sort of Demonstrations shall be fetcht from all the three Persons, and their severall influence they have into Christs heart in heaven, to encline it towards us.

The first shall be taken from God his Father, who hath thus advanced him; and it hath two parts: 1. That God hath given a perpetuall command to Christ to love sinners; 2. That therefore his heart continues the same for ever.

For the first, God the Father hath given *Iesus Christ a speciall command to love sinners; and hath withall implanted a mercifull gracious disposition in his heart towards them.* This I mention to argue it, because it is that which Christ alledgeth, *John 6. 37.* as the originall ground of this disposition of his, *not to cast out those that come to him: For it is my Fathers will* (sayes he in the following verses) *that I should performe that which I came downe*



downe from heaven for, ver. 38. And this lyes now still upon him now he is in heaven, as much as ever : for *his will also is*, (sayes he, ver. 39.) *that I should raise them up at the last day*, so as it must needs continue the same till then. And compare with this the 10. of *Iohn*, from ver. 15. to 18. where having discoursed before of his care and love to his sheep, to give his life for them, to know and owne them, and to bring them into the fold, &c. he concludes at ver. 18. [*This commandment have I received from my Father.*] It is his will, sayes the 6. of *Iohn*, (and if a good son knows that a thing is his fathers mind and will, it is enough to move him to doe it ; much more if it be his expresse command.) And in this 10. of *Iohn* he further sayes, that it is the command which he had received from the Father. A command is a mans will peremptorily expressed ; so as there must be a breach, if it be not fulfilled : and such a command hath God given Christ concerning us. Out of both which places I observe three things to be the matter of this will and command of Gods : First that Christ should die for his sheep ; in respect to which command, he continu-  
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ed so to love them whilst here, as to *lay downe his life for them*: so John 10. 15. but then hee tooke it up againe, and is ascended into heaven. Therefore those other two things commanded him doe concerne him when he is in glory; namely, to *receive all that come to him*, which is the second; and the third, to look that hee *lose none of those for whom he dyed*, but to *raise them up*. And for these his Fathers command lyes as strictly on him, now he is in Heaven, as for dying for them whilst he was on earth: [*This command have I received from my Father, and this is his will.*]

And together with this command, God did put into his heart (as where hee gives commands to his children, he ever useth to do) such an instinct of transcendent love towards them, as shall so strongly encline him to performe it, that he shall neede no more commands. Hee hath put such a *seeyn*, such an especial love into him as he hath put into the hearts of parents towards their owne children, more then to all other mens children which they see besides, although more beautifull and more wittie then  
their

their owne. And both this commandement, and this inclination of love towards them, wee have at once expressed *Psal. 40. 8.* where giving the reason why he became our Mediator, and sacrificed himselfe, he not only sayes, *I come to do thy Will O God*; but also, *Thy Law is in my bowels*: In which speech both these two are mentioned:

1. That command I mentioned is there expressed, for it is called a *Law*.

And 2. it was a law wrought into suitable *dispositions* in his heart; and therefore said to be a *Law in his heart or bowels*.

You may easily conceive what Law it was by the subject of it, his *Bowels*, which are still put for the most tender *affections*; (*Col 3. 12. Bowels of mercy, kindenesse, &c.*) It was no other then that law of love, mercy and pittie to poore sinners, which God gave him in charge, as he was to be Mediator. It was that speciall law which lay on him as hee was the *second Adam*, like that which was given to the first *Adam*, *non comedendi*, over and above the morall Law, *not to eat the forbidden fruit*; such a Law was this he there speaks of: It was the law of his being a Mediator and a sacrifice (for of that hee expressly speaks,

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ver.

verse 6, 7.) over and besides the morall Law, which was common to him with us. The word in the Originall is, [*In the midst*] of my bowels; to shew it was deeply engraven: it had its seat in the center; it sat neereſt, and was moſt inward in his heart.

Yea, and as that ſpeciall Law of not eating the forbidden fruit, was to *Adam*, *Præceptum Symbolicum*, (as Divines call it) given over and beſides all the ten Commandements, to be a tryall, a ſigne or ſymbole of his obedience to all the reſt; ſuch was this Law given unto Chriſt, the ſecond *Adam*; ſo as that God would judge of all his other obedience unto himſelfe by this: yea it was laid on him with that earneſtneſſe by God, and ſo commended by him, as that if ever Chriſt would have him to love him, himſelfe muſt be ſure to love us. Thus in that place forecited, *John* 10. 17, 18. Chriſt comforts himſelfe with this in his obedience, [*Therefore doth my Father love me:*] It is ſpoken in relation unto his fulfilling this his command, formerly mentioned; and ſo withall imports, as if God ſhould love Chriſt the better, for the love he ſhould ſhew to

us; it pleased him so well to see Christ love us. And so it is as if God when he gave Christ that Commandement, *verse* 18. had said, *Sonne*, as you would have my love continue towards you, let mee see that your love towards me be shewne in being kinde to these I have given you, *Whom I have loved with the same love whereWith I have loved you*; (as you have it *John* 17. 23.) As God would have us shew love unto him, by loving his children: so he would have Christ also shew his love towards him by loving of us.

Now for the second branch of this demonstration, namely, that *that* love which Christ, when on earth, expressed to bee in his heart, and which made him dye for sinners upon this command of his Father, that it doth certainly continue in his heart still, now that he is in heaven, and that as quick and as tender as ever it was on earth, even as when hee was on the Crosse, and that because of his Fathers command, it is evidenced thus. For it being a Law written in the midst of his bowels by his Father, it becomes naturall to him, and so indelible, and (as other Morall Lawes of God written in the heart are) perpetuall. And as

in us, when we shall be in heaven, though *Faith* shall faile, and *Hope* vanish, yet *Love* shall continue, ( as the Apostle speaks) so doth this love in Christs heart continue also, and suffers no decay ; and is shewne as much now in receiving sinners , and interceding for them , and being pittifull unto them , as then in dying for them. And this love to sinners being so commanded and pressed upon him , (as was said ) that as hee would have his Father love him , hee should love them ; and so , being urged upon all that great love that is betweene him and his Father ; this as it must needs worke and boyle up a strong love in him unto sinners , so likewise the most constant and never-decaying love that could bee : And this is argued from the analogie of that principle upon which Christ urgeth us to love himselfe , *John 15. 10.* Hee moveth his Disciples to *keepe the Commandments* he gave them , and useth this argument , [*For so shall you abide in my love ;* ] and backs it with his owne instance , [*even as I have kept my Fathers Commandments , and abide in his love.* ] Now therefore this being the great Commandment that God layeth on him , to  
love,

love, and die for, and to continue to love, and receive sinners that come to him, and raise them up at the latter day, certainly hee continues to keepe it most exactly, as being one of the great ties betweene him and his Father, so to continue in his love to him. Therefore so long as hee continues in his Fathers love, (and now hee is in heaven, and at his right hand, hee must needs continue in highest favour with him;) so long wee may bee sure he continues to observe this. And thus that hee should continue still to love us, both love to his Father, and love to himselfe obligeth him: wee may therefore be sure of him that hee both doth it, and will doe it for ever. O what a comfort is it, that as children are mutually pledges and ties of love betweene Man and Wife, so that wee should bee made such betweene God the Father and the Sonne! And this demonstration is taken from the influence of the first Person of the Trinity; namely, from God the Father.

Then (secondly) this his love is not a forced love, which hee strives onely to beare towards us, because his Father

hath



hath commanded him to marry us ; but it is his nature, his disposition : Which added to the former, affords a second demonstration of the point in hand, and is drawne from God the Sonne. This disposition is free and naturall to him ; hee should not be Gods Sonne else, nor take after his heavenly Father: unto whom it is naturall to shew mercy : but not so to punish, which is his strange worke, but *mercie pleaseth him, he is the Father of mercie*, he begets them naturally. Now Christ is his owne Son, *id est* *videtur* (as by way of distinction he is called, *John 6.* and his naturall Sonne ; yea his humane nature being united to the second Person, is thereby become the naturall Son of God, not adopted as wee are. And if he be his naturall Sonne in priviledges, then also his Fathers properties are naturall to him ; more naturall then to us, who are but his adopted Sonnes. And if we as the *Elect of God* (who are but the adopted Sonnes) are exhorted to put on *Bowels of mercy, kindenesse, humblenesse of minde, meekenesse, &c.* (as *Colos. 3. 12.*) then much more must these dispositions needes be found in Christ the naturall Sonne, and these, not put on by him, but

but be as naturall to him, as his Sonne-ship is: *God is love* (as *John* sayes) and Christ is love covered over with flesh, yea, our flesh. And besides, as God hath fashioned the hearts of all men, and some of the Sonnes of men, unto more mercy and pittie (naturally) then others, and then the holy spirit comming on them to sanctifie their naturall dispositions, useth to worke according to their tempers; even so it is certaine, that it tempered the heart of Christ, and made it of a softer mold and temper then the tenderness of all mens hearts put together into one (to soften it) would have beene of. When he was to assume an humane nature, he is brought in, saying, (*Heb. 10.*) *A body hast thou fitted mee*: That is, an humane nature, fitted as in other things, so in the temper of it, for the God-head to worke and shew his perfections in best. And as he tooke an humane nature on purpose to be a mercifull High Priest; as *Hebr. 2. 14.* so such an humane nature, and of so speciall a temper and frame as might be more mercifull then all Men or Angels.\* His humane nature was made without hands; that is, was not of the ordinary make that other mens hearts are of:

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though for the matter the same, yet not for the frame of his spirit. It was an heart bespoke for on purpose to be made a *ves-sell*, or rather *fountaine* of *mercy*, wide and capable enough to be so extended, as to take in and give forth to us againe, all Gods *Manifestative mercies*, that is, all the mercies God intended to manifest to his elect: and therefore Christs heart had naturally in the temper of it, more pittie then all men or Angels have, as through which the mercies of the great God were to be dispensed *unto us*; and this heart of his to bee the instrument of them. And then, this man and the heart of this man so framed, being united to God, and being the naturall Sonne of *mercy* God, how naturall must mercy needes bee unto him?

And therefore doth continue in him now hee is in heaven: For though hee laid downe all infirmities of our nature, when hee rose againe; yet none of those graces that were in him whilst hee was below: they all are in him now as much as ever, and being his nature, (for *nature* wee know is constant) therefore still remains. *Mat.* 12. 18, 19. &c. there is a place cited out of *Esay*, where God call's him

him his Beloved, that is, his beloved Sonne, in Whom alone he is well pleased; and then followes a large description of his meeknesse, of which in the ensuing Demonstration. You may observe, that when hee was upon earth, minding to perswade sinners to have good thoughts of him; as hee used that argument of his Fathers command given him, so he also layes open his owne disposition: *Mat. 11. 28. Come to mee you that are weary and heavy laden, — for I am meeke and lowly of heart.* Men are apt to have contrary conceits of Christ, but he tells them his disposition there, by preventing such hard thoughts of him, to allure them unto him the more. We are apt to thinke, that he being so holy, is therefore of a severe and sowre disposition against sinners, and not able to beare them; no, sayes he, *I am meeke*, gentlenesse is my nature and temper; as it was of *Moses*, who was (as in other things, so) in that grace his Type: hee was not revenged on *Miriam* and *Aaron*, but interceded for them. So sayes Christ; injuries and unkindnessees doe not so work upon mee, as to make mee irreconcilable, it is my nature to forgive; *I am meeke*. Yea, but (we might thinke) he be-

ing the Sonne of God, and Heire of Heaven, and especially being now filled with glory, and sitting at Gods right hand, he may now despise the lowlynesse of us here below ; though not out of anger, yet out of that heighth of his greatnesse and distance that hee is advanced unto , in that wee are too meane for him to marry, or be familiar with : He surely hath higher thoughts then to regard such poore low things as wee are : and so though indeede wee conceive him meeke, and not prejudiced with injuries, yet he may be too high and lofty to condescend so far as to regard or take to heart the condition of poore creatures. No, sayes Christ, *I am lowly* also, willing to bestow my love and favour upon the poorest and meanest. And further, all this is not a semblance of such an effable disposition, nor is it externally put on in the face and outward carriage onely (as in many great ones, that will seeme gentle and courteous) but there is all this *ἐν τῇ καρδίᾳ*, in the heart : it is his temper, his disposition, his nature to bee gracious : which nature hee can never lay aside. And that his greatnesse when hee comes to enjoy it in Heaven would not a whit alter his disposition.

*am lowly*

*temper*

disposition in him; appears by this, that hee at the very same time when hee uttered these words, tooke into consideration all his glory to come, and utters both *that* and this Declaration of his owne meekenesse with the same breath: So verse 27. *All things are delivered to mee by my Father:* and presently after for all this he sayes, *Come unto mee all you that are heavy laden,* — [I am meeke and lowly;] verse 28, 29. Looke therefore what lovely, sweete, and delightfull thoughts you use to have of a deare friend, who is of an amiable nature, or of some eminently holy or meeke Saint, of whom you thinke with your selves, I could put my soule into such a mans hands; and can comprimise my salvation to him (as I have heard it spoken of some: ) Or looke how we should have beene encouraged to have dealt with *Moses* in matter of forgiveness (who was the meekest man on earth) or treated with *Ioseph*, by what wee reade of his bowels towards his brethren: or what thoughts we have of the tender hearts of *Paul*, or *Tymothy* unto the soules of men in begetting, and in nurturing and bringing them up to life (being affectionately desirous of you, wee were willing  
(sayes

(sayes Paul) to impart our owne soules to you, 1 Thes. 2. 8.) and this, naturally (as his word is, 2 Phil. 20.) even such and infinitely more raised apprehensions should wee have of that sweetenesse and candour that is in Jesus Christ, as being much more naturall to him.

And therefore the same Apostle doth make Christs bowels the patterne of his, Phil. 1. 8. *God is my witnesse, how greatly I long after you in the bowels of Jesus Christ.* This phrase [*In the bowels of Christ*] hath (according to Interpreters) two meanings, and both serve to illustrate that which I intend: First, [*In the bowels of Christ*] is taken causally, as if hee meant to shew that those bowels or compassions were infused into him from Christ, and so longed after them with such kinde of bowels, as Christ had wrought in him: and if so, that Christ put such bowels into him, hath hee not them in himselfe much more? Paul had reason to say, [*In the bowels of Christ*] for (in this sense) I am sure hee (once) had scarce the heart and bowels of a man in him; namely, when hee was out of Christ, how furious and Lion-like.



like a spirit had hee against the Saints, and what havock made hee of them, being ready even to pull out their bowels? And how came *Paul* by such tender bowels now towards them? who gave him now such tender affections? Even *Jesus Christ*, it was hee that of a *Lyon* made him a *Lamb*. If therefore in *Paul* these bowels were not naturall, (but the contrary rather were naturall to him) and yet they so abounded in him, and that *naturally*, as himselfe speakes; how much more must they needs abound in *Christ*, to whom they are native and in-bred? or else secondly. [*In*] the bowels, is put for [*Instar*] Like the bowels or After the bowels, according to the analogie of the Hebrew phrase: And so then the meaning were this, Like as the bowels of *Jesus Christ* doe yerne after you, so doe mine. [*Bowels*] are a Metaphor to signifie tender and motherly affections and mercies: So *Luke* 1. 78. [*Through the tender mercies*] In the originall it is [*The bowels of mercie.*] Thus *Paul* when hee would signifie how tender his affections were, he instances in the bowells of *Jesus Christ*, (he making *Christ* his patterne in this

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this as in all things else, [*Bee ye followers of mee, as I am of Christ.*] Now how desirous was this great Apostle to be-  
get men to Christ? hee cared not what  
else hee lost, so hee might winne some: he  
counted not his life deare, nay not his sal-  
vation deare, but wist himselfe accursed  
for his brethren, (who yet were the grea-  
test enemies Christ then had on earth:)  
How glad was hee when any soule came  
in? How sorry when any fell off? fal-  
ling into a new travaile (he knew not how  
better to expresse the anxiety of his spi-  
rit) for the Galatians, till Christ was  
formed in them: How comforted was  
hee when hee heard tidings of the con-  
stancy and increase of any of their Faith?  
1 Thes. 3. 6, 7. and verse 8. hee sayes, *For  
now wee live, if you stand fast in the Lord.*  
Reade all his Epistles and take the cha-  
racter of his Spirit this way; and when  
you have done, looke up to Christs hu-  
mane nature in heaven, and thinke with  
your selves, *Such a man is Christ.* Paul  
warbles out in all these high straines of  
affections but the soundings of Christs  
bowels in Heaven in a lower key: They  
are naturall to Christ, they all and infi-  
nite more are eminent in him. And this

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is the second Demonstration taken from his owne naturall disposition as Sonne of God.

A third demonstration shall be taken from the Third person of the Trinity, the Holy Ghost. If the same spirit that was upon him, and in him, when hee was on earth, doth but still rest upon him now he is in heaven, then these dispositions must needs still entirely remaine in him.

This demonstration is made up of two Propositions put together : 1. That the Holy Ghost dwelling in him. concurre to make his heart thus graciously affected to sinners : And 2. That the same spirit dwells and continues in and upon him for ever in Heaven.

For the first, It was the Spirit who overshadowed his mother, and in the meane while knit that indissoluble knot betweene our nature and the second Person, and that also knit his heart unto us ; It was the Spirit who sanctified him in the wombe ; It was the Spirit that rested on him above measure, and fitted him with a meeke spirit for the workes of his mediation ; and indeede for this very grace sake of meekenesse did the Spirit come more especially upon him. There-  
fore

fore when he was first solemnly inaugurated into that office at his Baptisme, for then hee visibly and professedly entered upon the execution of it) the *holy Ghost* descended upon him : and how? *as a Dove* ; so all the Evangelists joyntly report it. But why in the shape of a Dove? All apparitions that God at any time made of himselfe, were not so much to shew what God is in himselfe, as how hee is affected towards us, and declare what effects he workes in us : so here, this shape of a Dove resting upon him was to shew those speciall gracious dispositions wherewith the holy Ghost fitted Jesus Christ to be a Mediator. A *Dove* (you know) is the most *innocent* and most mecke creature, *without gall, without talons*, having no fiercenesse in it, expressing nothing but love and friendship to its mate in all its carriages, and mourning over it in its distresses : and was therefore a fit embleme to expresse what a frame & temper of spirit the holy Ghost did upon this his descending on him, fill the heart of Christ with, and this without measure : that as sweetly as Doves doe converse with doves, sympathizing and mourning each over other, so may

we with Christ, for hee thus sympathizeth with us. And though hee had the Spirit before, yet now hee was anointed with him, (in respect of such effects as these which appertained to the execution of his office) with a larger measure, and more eminently then before. Therefore the Evangelist *Luke* notes upon it, (*Cap. 4.1.*) *Jesus being full of the Holy Ghost, returned from Jordan.* And *Peter* also puts the like gloss upon it, as appears *Act. 10. 37.* for speaking there of the Baptisme of *John*, he shews how after his being baptized (by *John*) he began to preach; and how God having anointed him with the holy Ghost, (namely, at that baptisme of his) *he went about doing good, &c.* And that this was the principall thing signified by this descending of the holy Ghost as a Dove upon him, (even chiefly to note out his meeknesse, and sympathizing heart with sinners, wrought in him by the holy Ghost) is evident by two places, where Christ himselfe puts that very intendment on it.

The first presently after, in the first Sermon that hee preached after that his having received the holy Ghost, (in the same 4. of *Luke*) as by noting the  
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coherence will appeare: First it is noted *verse 1.* that hee returned from being baptized, *full of the Spirit*, and so was led to bee tempted: then *verse 14.* it is said againe, that hee returned from being tempted *in the power of that Spirit*, and after this is explained by himselfe the mystery of his having received the Spirit in the likenesse of a dove, by his making this the subject matter of the first Text which he opened in his first Sermon, singled out by him on purpose, by choice, not chance, out of *Isaiah*, which hee read to them, (*verse 18.*) [*The Spirit of the Lord is upon me, because he hath anointed mee to preach the Gospell to the poore*, (that is, in spirit, the afflicted in conscience for sinne) *he hath sent mee to heale the broken hearted, to preach deliverance to the Captives, and recovering sight to the blinde, to set at liberty them that are bruised, &c.*] And when he had read so much as concerned the expressing the compassionate disposition of his spirit unto sinners (whose misery he sets downe by all sorts of outward evils) then he reads no further, but closeth the Book, as intimating, that these were the maine effects of that  
his

his receiving the Spirit. [*The Spirit of the Lord is upon mee, [because] hee hath appointed me to preach the Gospell to the poore :*] That is, for this end, or for this very purpose hath hee given mee his Spirit, *because* I was designed, or anointed to this worke, and by that Spirit also hath he anointed, or qualified mee with these gifts and dispositions, suitable to that worke.

Another place that makes the fruit and end of his receiving the Spirit then at his baptisme, to bee these tender dispositions unto sinners, is that in *Mat. 12. 18, 19. &c.* out of another place of *Isaiah*, [*Behold my beloved, in whom my soule is well pleased, I will put my Spirit upon him, and hee shall shew judgement to the Gentiles, &c.*] That word [*Judgement*] seemes to bee a terrible word, but be not afraid of it; for by [*judgement*] is meant even the doctrine of free grace and of the Gospell, that changeh and reformes men: As in like manner (according to the Hebrew phrase) in *v. 20.* by judgement is meant the work of Gods grace on mens hearts: When hee sayes [*He will send forth judgement unto victory,*] the worke of grace being the counterpane



terpane of the Doctrine of Grace. And in preaching this Doctrine (which in it selfe is good tidings) the Prophet shewes how hee should carry it with a spirit answerable and suitable thereunto, even full of all meeknesse, stillnesse, calmenesse, and Modesty, which he expresseth by proverbiall speeches, usually in those times, to expresse so much by, [*He shall not strive, nor cry, neither shall any man heare his voice in the Streets:*] that is, he shall deale with all stillnesse and meeknesse; without violence or boisterousnesse. *John* had the voice of a cryer, he was a man of a severe spirit; but *Christ* came piping and dancing; all melodious sweetnesse was in his ministry and spirit; and in the course of his ministry he went so tenderly to worke, hee was so heedfull to broken soules, and had such regard to their discouragements, that it is said *hee would not break a bruised reede*: That is, he would set his steps with such heed, as not to tread on a reede that was broken in the least; or he would walke so lightly and softly, that if it lay in his way, though he went over it, yet hee would not have further bruised it; nor quenched either by treading out the smoking  
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*flax*, (which is easily done) or with any rushing motion have raised so much winde as to blow out a weike of a candle, (as some translate it) smoaking in the socket; which the least stirring of the aire puffs out. All this is to expresse the tendernesse of his heart, and this, upon his receiving the Spirit, and especially from the time of his baptizing: for then (you know) those words were together therewith uttered, [*This is my beloved Sonne in whom I am well pleased*] and they are the same words also, which together with Gods giving him the Spirit, are joyned in that 40. of *Esay*, whence those words now opened were taken. So that hee was filled with the Spirit, to that end to raise up in him such sweet affections towards sinners.

Now for the second part that goes to make up this Demonstration: It is as certaine, that the same Spirit that was upon Christ, and acted his spirit here below, doth still abide upon him in heaven. It must never be said, The Spirit of the Lord is departed from *Him*, who is the Sender and Bestower of the holy Ghost upon us. And if the Spirit once  
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comming upon his Members *abides with them for ever*, (as Christ promiseth, *John 14. 16.*) then much more doth this Spirit abide upon Christ the Head, from whom we all (since Christ was in heaven) receive that Spirit, and by vertue of which Spirits dwelling in him, hee continues to dwell in us. Therefore of him it is said, (*Esay 11. 2.*) *The Spirit of the Lord shall [rest] upon him.* Yea, and in that story of the holy Ghosts descending upon him at his Baptisme, it is not onely recorded, that *He descended on him*, but over and above it is added, [*And abode upon him.*] Yea further, to put the greater emphasis upon it, it is twice repeated: So *John 1. 32.* *I saw the Spirit* (sayes the Evangelist) *descending from heaven like a Dove*, (and he adds this also, as a further thing observed by him) [*and it abode upon him.*] And then againe, *ver 33.* *I knew him not*, (sayes he) *but he that sent me, gave mee this token to know him by, Upon whom thou shalt see the Spirit descending, [and remaining on him,] the same is he.* And further, (as it is intimated there) he *rested thus upon him*, to that end that hee might baptize us with the holy Ghost unto the end

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end of the world : [*The same* (sayes he) *is he that baptizeth with the holy Ghost.*] He at first *descends* as a Dove, and then *abides* as a Dove for ever upon him ; and this Dove it selfe came from heaven first : And therefore certainly now that CHRIST himselfe is gone to heaven, he abides and sits upon him much more as a Dove there still. Moreover, let me adde this, that although the Spirit rested on him here without measure in comparison of us ; yet it may be safely said, that the Spirit in respect of his effects in gifts of grace and glory, rests more abundantly on himselfe in heaven, then hee did upon him on the earth, even in the same sense that at his Baptisme (as was said) hee rested on him in such respects more abundantly then hee did before his Baptisme, during the time of his private life : For as when hee came to heaven hee was enstalled King and Priest as it were anew, in respect of a new execution : so for the worke to be done in heaven, hee was anew anointed with this oyle of gladnesse above his fellowes, (as Psalm. 45. 7.) Which place is meant of him especially as he is in heaven, at Gods  
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right hand in fulnesse of joy, (as *Psal.* 16. ult. it is also spoken of him : ) when also it is, that he goes forth in his majesty to conquer, (as ver. 4. of that 45. *Psal.* ) And yet then, Meeknesse is not far off, but is made one of his dispositions in this heighth of glory : So it followes in the fore cited v. *In thy Majesty ride prosperously, because of Truth and Meeknesse, &c.* And to confirme this, Peter sayes, (*Acts* 2. 36) that *That same Jesus whom you (Jewes) have crucified, God hath made, (namely now he is risen and ascended) both Lord and Christ* : [*Lord*] that is, hath exalted him as King in Heaven ; and [*Christ*] that is, hath also anointed him, (and this Oyle is no other then the holy Ghost ) with whom (the same Peter tels us ) hee was anointed at his Baptisme, *Acts* 10. 38. Yea, and because hee then when hee came to heaven did at once receive the Spirit in the fullest measure that for ever he was to receive him ; therefore it was that hee shed him downe on his Apostles ; and baptized them with him, (as in that 2. of the *Acts* we reade.) Now it is a certaine rule, that whatsoever wee receive from Christ, that hee himselfe first receives in himselfe for us. And so one reason  
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reason why this oile ran then so plentifully downe on the skirts of this our High-Priest, that is, on his members the Apostles and Saints, (and so continues to doe unto this day) is because our High-Priest and Head himselfe was then afresh anointed with it. Therefore *verse 33.* of that 2. of the *Acts*, Peter giving an account how it came to passe that they were so filled with the holy Ghost, sayes, that Christ having received from the Father the promise of the holy Ghost, had shed him forth on them; which receiving is not to be onely understood of his bare and single receiving the promise of the holy Ghost for us, by having power then given him to shed him downe upon them, as God had promised, (though this is a true meaning of it) but further that he had received him first as poured forth on himselfe, and so shed him forth on them: according to that rule, that what ever God doth unto us by Christ, hee first doth it unto Christ: all promises are made and fulfilled unto him first, and so unto us in him; all that hee bestowes on us, hee receives in himselfe. And this may bee one reason why (as *JOHN 7. 39.*) the Spirit was not as yet given, because

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cause *Jesus* was not as yet glorified. And therefore now hee is in Heaven, he is said to have the seven spirits : So *Revelat. 1.3.* (which booke sets him out as hee is since hee went to Heaven.) Now those seven spirits are the Holy Ghost, for so it must needes be meant, and not of any creature, as appears by the 4. verse of that Chapter, where *grace and peace* are wisht from the seven spirits : so called, in respect of the various effects of him both in Christ and us, though but one in person. And seven is a number of perfection, and is therefore there mentioned, to shew, that now Christ hath the Spirit in the utmost measure that the humane nature is capable of. And as his knowledge (which is a fruit of the Spirit) since his ascension is enlarged, (for before he knew not when the day of Judgement should be, but now when hee wrote this book of the Revelation he did) so are his bowels (I speake of the humane nature) extended; all the mercies that God meanes to bestow being now actually to run through his hands, and his particular notice, and he to bestow them not on Jewes onely, but on Gentiles also, who were to be converted after hee went to heaven. And so hee hath now an heart  
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adequate to Gods owne heart, in the utmost extent of shewing mercy unto any whom God hath intended it unto.

And this is the third demonstration from the *Spirits* dwelling in him; wherein you may help your faith, by an experiment of the holy Ghost his dwelling in your owne hearts, and there not onely working in you meeknesse towards others, but pittie towards your selves, to get your soules saved; and to that end, stirring up in you incessant and *unutterable* groanes before the throne of grace, for grace and mercy. Now the same spirit dwelling in Christs heart in heaven, that doth in yours here, and alwayes working in his heart first for you, and then in yours by communion from him; is an evidence that that Spirit stirs up in him bowels of mercy infinitely larger towards you then you can have unto your selves.

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## §. II.

*A second sort of Demonstrations from severall engagements now lying upon Christ in heaven.*

**T**Here are a second sort of Demonstrations which may be drawne from many other severall engagements continuing and lying upon Christ now he is in heaven, which must needs encline his heart towards us as much, yea more then ever. As

1. The continuance of all those neere and intimate Relations and alliances unto us of all sorts; which no glory of his, can make any alteration in: and therefore not in his heart and love, nor a declining any respects and offices of love, which such relations doe call for at his hands. All relations that are naturall, such as betweene father and child, husband and wife, brother and brother, &c. looke what world they are made for, in that world they for ever hold, and can never be dissolved. These fleshly relations indeede doe cease in that other world, because they were made onely for this world: as R o m. 7. 1. *The wife is bound*

bound to her husband but so long as he liveth: but these relations of Christ unto us were made in order to the world to come (as the Epistle to the Hebrews calls it: ) and therefore are in their full vigour and strength, and receive their compleatment therein. Wherefore it is that Christ is said to be *the same to day, yesterday, and for ever*, HEB. 13. 8. To illustrate this by the constant and indissoluble tie of those relations of this world, whereto no difference of condition, whether of advancement or debasement, can give any discharge. We see in Joseph, when advanced, how as his relations continued, so his affections remained the same to his poore brethren (who yet had injured him,) and also to his father. So Gen. 45. where in the same speech hee mentioneth both his owne greatest dignities, and advancement, [*God hath made me a Father to Pharoah, and Lord of all his house, and a ruler throughout all the land of Egypt*] (so ver. 8.) and yet withall he forgetteth not his relations, [*I am Joseph your brother*] (ver. 4) even the same man still. And his affections appeared also to be the same; for he wept over them, and could not refraine himselfe,

as you have it, *ver. 1, 2.* And the like he expresseth to his Father, *ver. 9.* *Goe to my father, and say, Thus saith thy Sonne Joseph, God hath made me Lord over all Egypt: (and yet thy Son Joseph still.)*

Take another instance (wherein there was but the relation of being of the same countrey and alliance) in *Esther*, when advanced to be *Queene* of an hundred twenty and seven Provinces; who when she was in the armes of the greatest Monarch on earth, and enjoyed highest favour with him; yet then she cries out, *How can I endure to see the evill that shall come unto my people, or how can I endure to see the destruction of my kindred?* So *Chap. 8. 6.* She considered but her relation, and how doth it worke in her veyns by a sympathie of blood? Now much more doth this hold good of husband and wife, for they are in a neerer relation yet. Let the wife have beene one that was poore and meane, fallen into sicknesse, &c. and let the husband bee as great and glorious as *Solomon* in all his royalty, all man-kinde would cry shame on such a man, if he should not owne his wife, and bee a husband in all love and respect to her still. But beyond

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all these relations, the relation of Head and Members, as it is most naturall, so it obligeth most: *No man ever yet hated his owne flesh, (sayes the Apostle) (though diseased and leprous) but loveth and cherisheth it.* And it is the Law of Nature, that if one member be honoured, all the members are to rejoyce with it, (1 Cor. 12. 26.) and if one member suffer, all the rest are to suffer with it. Even so is Christ, (as ver. 12.) And these relations are they that doe move Christ to continue his love unto us. *Jesus knowing that he was to depart out of this world, having loved his owne who were in the world, he loved them unto the end, John 13. 1.* And the reason thereof is put upon his relation to them; they were *his owne*; and his owne by vertus of all relations whatsoever, his owne brethren, his owne Spouse, his owne flesh; and the very world will love its owne, (as himselfe speakes) much more will he himselfe love his owne. *He that provides not for his owne family, is worse then an Infidel, (sayes the Apostle)* Now though Christ be in heaven, yet his people are his family still: They are retainers to him, though they be on earth; and this, as truly as those that stand about

his person now he is in his glory. So that speech evidently declares, [*Of whom the whole family in heaven and earth is named*] They all together make up but one and the same family to him as their Lord. Christ is both the *founder*, the *subject* and the most perfect *exemplar* and *patterne* to us, of all the relations that are found on earth. First he is the founder of all relations and affections that accompanie them both in nature and grace. As therefore the Psalmist argues, *shall hee not see who made the eye ?* So doe I ; Shall not he who put all these affections into parents, and brothers suitable to their relations, shall not he have them much more in himselfe ? *Though our Father Abraham being in heaven be ignorant of us, and Israel acknowledge us not, yet O Lord, thou art our Father, and our redeemer, &c.* *Isai.* 36. 16. the Prophet speakes it of Christ ; as appeares by *ver.* 1. and 2. and in a prophecie of the Jews Call ; and he speakes it of Christ as supposed in heaven, for he addes, *Looke downe from Heaven, and behold from the habitation of thy holinesse and thy glory.* There are but two things that shou'd make him to neglect sinners ; his holinesse, as they

they are sinners, and his glory, as they are meane and low creatures : Now he there mentions both, to shew, that notwithstanding either as they are sinners hee rejects them not, and as they are base and meane he despiseth them not.

2. Hee is the *Subject* of all relations, which no creature is. If a man be a husband, yet not a father, or a brother ; but Christ is all : No one relation being sufficient to expresse his love, wherewith hee loveth and owneth us. And therefore he call's his Church both *Sister* and *Spouse*, Cant. 5. 1.

3. He is the *patterne* and exemplar of all these our relations, and they all are but the copies of his. Thus in *Ephes. 5.* Christ is made the patterne of the relation and love of husbands ; *Husbands* (sayes the Apostle) *love your wives, as Christ loved his Church, so ver. 25. Yea ver. 31, 32, 33. the marriage of Adam,* and the very words hee then spake, of cleaving to a wife, are made but the types and shadows of Christs marriage to his Church. Herein I speak (sayes he) *concerning Christ and the Church : and this is a great mystery. First, a mystery, that is, this marriage of Adam was ordained hidly,*



to represent and signifie Christs marriage with his Church. And secondly, it is a great mystery, because the thing thereby signified is in it selfe so great, that this was but a shadow of it. And therefore all those relations and the affections of them, and the effects of those affections, which you see and read to have beene in men, are all and were ordained to bee (as all things else in this world are) but shadows of what is in Christ; who alone is the truth and substance of all similitudes in nature, as well as of the ceremoniall types.

If therefore no advancement doth or ought to alter such relations in men, then not in Christ. *He is not ashamed to call us brethren, as Heb. 2. 11.* And the Apostle had just before said of him, *ver. 9. We see Jesus crowned with glory and honour.* Yea and as when one member suffers, the rest are touched with a sympathy, so is it with Christ. *Paul persecuted the Saints, the members, and why persecutest thou me?* cries the Head in heaven: the foot was trodden on, but the Head felt it, though crowned with glory and honour. *We are flesh of his flesh, and bone of his bone, Ephes. 5. 30.* and therefore

as *Esther* said, so sayes Christ, *How can I endure to see the evill that befalls my people?* If a husband hath a wife that is meane, and hee become a King, it were his glory and not his shame to advance her; yea, it were his shame to neglect her: especially, if when the betrothment was first made, shee was then rich and glorious, and a Kings daughter: but since that, false into poverty and misery. Now Christs Spouse, though now shee bee false into sinne and misery, yet when shee was first given to Christ by God the Father, (who from all eternity made the match) shee was lookt upon as all glorious. For in election, at first, both Christ and we were by God considered in that glory which hee meanes to bring him and us unto at last; that being *first* in Gods intention, which is *last* in execution. For God at the beginning doth looke at the end of his workes, and at what hee meanes to make them. And so, hee then primitively intending to make us thus glorious as we shall bee, hee brought and presented us to his Sonne in that glasse of his decrees, under that face of glory wherewith at last hee meant to endow us. He shewed us to him as

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apparelled with all those jewells of grace and glory which we shall weare in Heaven, hee did this then, even as hee brought *Eve* unto *Adam*, whose marriage was in all the type of this : so that as this was the first Idea that God tooke us up in, and that we appeared in before him, so also wherein hee presented us then to Christ, and (as it were) said, such a wife will I give thee. And as such did the second person marry us, and undertooke to bring us to that estate. And that God ordained us thus to fall into sinne and misery, was but to illustrate the story of Christs love, and thereby to render this our Lover and Husband the more g'lorious in his love to us, and to make this primitive condition whereunto God meant againe to bring us, the more eminently illustrious. And therefore wee being marryed unto him, when we were thus glorious in Gods first intention, although in his decrees about the execution of this, or the bringing us to this glory wee fall into meannesse and misery before we attaine to it ; yet the marriage still holds ; Christ tooke us to runne the same fortune with us, and that we should doe the like with him. And hence it was that we being

ing false into sinne, and so our *flesh* become *fraile* and *subject to infirmities*, that hee therefore *tooke part of the same*, as *Heb. 2. 13.* And answerably on the other side, hee being now advanced to the glory ordained for him, hee can never rest till hee hath restored us to that beauty wherein at first wee were presented to him, and till hee hath purged and *cleansed us*, that so hee may present us to himselfe a *glorious Church*, (as you have it, *Eph. 5. 26, 27.*) even such as in Gods first intention wee were shewn to him to become, having that native and originall beauty, and possessing that estate wherein hee looked upon us, when hee first tooke liking to us, and married us. This is argued there from this very relation of his being our Husband, *ver. 25, 26.* And therefore though Christ be now in glory, yet let not that discourage you, for he hath the heart of a Husband towards you, being *betrothed unto you for ever, in faithfulnessse, and in loving kindnesse*, (as *Hos. 2.*) and the Idea of that beauty is so imprinted on his heart, which from everlasting was ordained you, that hee will never cease to sanctifie and to cleanse you, till he hath restored you to that beauty which once he tooke such a liking of.

A second Engagement. This love and his unto us is yet further encreased, by what hee both did, and suffered for us here on Earth, before hee went to Heaven. *Having loved his own*, so far as to die for them, *hee will certainly love them unto the end*, even to Eternity. Wee shall finde in all sorts of Relations both spirituall and Naturall, that the having done much for any beloved of us, doth beget a further care and love towards them. And the like effects those eminent sufferings of Christ for us, have certainly produced in him; wee may see this in Parents, for besides, that naturall affections planted in Mothers towards their Children, (as they are theirs) the very paines, hard labour and travaile, they were at in bringing them forth, encreaseth their affections towards them, and that in a greater degree then Fathers beare. And therefore the eminencie of affection is attributed unto that of the *Mother* towards her Childe, and put upon this that it is *the Sonne of her Wombe*, *Isai. 49. 15.* And then, the performing of that Office and worke of nursing them themselves, (which yet is done with much trouble and disquietment) doth (in experience) yet  
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more endear those their children unto them which they so nurse, to an apparent difference of bowels and love, in comparison of that which they put forth to others of their owne children which they nursed not. And therefore in the same place of *Esay*, as the mothers affection to the sonne of her womb, so to her sucking childe, is mentioned, as being the highest instance of such love. And as thus in paternall affection, so also in conjugall. In such mutuall loves in the pursuing of which, there have any difficulties or hardships beene encountred; and the more those lovers have suffered the one for the other, the more is the edge of their desires whetted, and their love encreased; and the party for whom they suffered, is thereby rendred the more deare unto them.

And as it is thus in these naturall relations, so also in spirituall; we may see it in holy men, as in *Moses*, who was a mediator for the Jewes, as Christ is for us; *Moses*, therein being but Christs Type and shadow, and therefore I the rather instance in him. He under God hath beene the deliverer of the people of *Israel* out of *Egypt*, with the hazard of his

his owne life, and had led them in the Wildernesse, and given them that good Law that was their Wisdome in the fight of all the Nations, and by his Prayers kept off Gods Wrath from them. And who ever ( of all those *Heroes* wee read of) did so much for any Nation, who yet were continually murmuring at him, and had like once to have stoned him, and yet, what hee had done for them did so mightily engage his Heart, and so immoveably point and fix it unto their good, that although God in his Wrath against them, offered to make of him alone a greater and mightier Nation then they were, yet *Moses* refused that offer, ( the greatest that ever any Sonne of *Adam* was tempted with ) and still went on to intercede for them, and among other used this very argument to God, even the consideration of what hee had already done for them, ( as with what great might and power hee had brought them out of *Egypt*, &c. ) thereby to move God to continue his goodnesse unto them, so *Exodus* 32. 11. and elsewhere; And this overcame God, as you may read in the 14 verse of the fore-named Chapter. Yea, so set was *Moses* his heart upon



upon them, that hee not onely refused that former offer which God made him, but he made an offer unto God of himselfe, to sacrifice his portion in life for their good : *Rather (sayes he) blot me out of the Booke of life : So ver. 32.*

And wee may observe the like zealous love in holy *Paul*, towards all those Converts of his, whom in his Epistles hee wrote unto ; towards whom, that which so much endeared his Affections, was the Paines, the Cost, the Travaile, the care and the sufferings that hee had had in bringing them unto Christ. Thus towards the *Galatians*, how solicitous was he ? how afraid to lose his labour on them ? *I am afraid of you, lest I have bestowed upon you labour in vaine :* so hee expresseth himselfe, *Gal. 4. 11.* and *verse 19.* hee utters himselfe yet more deeply ; *My little children (sayes he) of whom I againe travaile in birth, untill Christ be formed in you.* He professeth himselfe content to be in travaile again for them, rather then lose that, about which hee had beene in travaile for them once before.

Now from both these examples (where-  
of the one was Christs Type, and the  
other the very copy and patern of Christs  
heart)

heart) we may raise up our hearts to the perswasion of that love and affection which must needs be in the heart of Christ, from that which he hath done and suffered for us.

First, For *Moses*, did *Moses* ever doe that for that people, which Christ hath done and suffered for you? He acknowledged that he had *not borne that people in his wombe*, but Christ bare us all, and wee were the *travaile of his soule*, and for us hee endured the *birth-throws* of death, (as *Peter* calls them, *Acts* 2. 24.) And then for *Paul*, was *Paul* crucified for you? (sayes *Paul* likewise of himselfe) but Christ was, and he speakes it the more to enhaunce the love of Christ. Or if *Paul* had beene crucified, would, or could it have profited us? no; If therefore *Paul* was contented to have beene in *travaile* againe for the *Galatians*, when hee feared their falling away; then how doth Christs heart worke much more towards sinners? he having put in so infinite a stock of sufferings for us already which he is loth to lose; and hath so much love to us besides, that if wee could suppose that otherwise wee could not bee saved, hee could bee content to be

bee in travaile againe, and to suffer for us afresh : but he needed to doe this but *once*, (as the Apostle to the *Hebrews* speaks :) so perfect was his Priest-hood. Be assured then, that his love was not spent or worne out at his death, but encreased by it. His love it was that caused him to die, and to *lay downe his life for his sheepe* ; and *greater love then this, hath no man*, (said himselfe before he did it) but now having dyed, this must needes cause him from his soule to cleave the more unto them.

A cause, or a person that a man hath suffered much for, according to the proportion of his sufferings, is ones love and zeale thereunto ; for these doe lay a strong engagement upon a man : because otherwise hee loseth the thankes and the honour of all that is already done and past by him. *Have you suffered so many things in vaine ?* sayes the Apostle to the *Galathians*, *Cap. 3. 4.* where he makes a motive & an incitement of it, that seeing they had endured so much for Christ, and the profession of him, they would not now lose all for want of doing a little more. And doth not the same disposition remaine in Christ ? especially seeing the

the hard work is over and dispatch which hee was to doe on Earth ; and that which now remaines for Him to doe in Heaven , is farre more sweete and full of glory, and as the *reaping in joy* of what hee had here *sowne in Teares*. If his love was so great , as to hold out the enduring so much then , now when that brunt is over, and his love is become a tryed love , will it not continue ? If when tryed in adversity, ( and that is the surest and strongest love ) and in the greatest adversity that ever was ; if it then held, will it not in his prosperity much more ? Did his heart stick to us , and by us in the greatest temptation that ever was ; and will his glorious and prosperous estate take it off, or abate his love unto us ? Certainly no : [ *Jesus the same to Day, yesterdy, and for ever.* ] *Heb. 13. 8.* When hee was in the middle of his paines , one for whom hee was then a suffering, saith unto him , *Lord remember mee when thou comdest into thy Kingdome* ; and could CHRIST minde him then ? ( as you know hee did , telling him , *This day shalt thou be with mee in Paradise* ) then surely when Christ came to Paradise , hee would doe it much more ;

more ; and remember him too, by the surest token that ever was, and which hee can never forget, namely, the paines which hee was then enduring for him. *Hee remembers both them and us still,* ( as the Prophet speakes of God. ) And if hee would have us *remember his death till hee comes,* so to cause our Hearts to love him; then certainly himselfe doth it in Heaven much more. No question but hee remembers us, as hee promised to doe that good Thiefe, now hee *is in his Kingdome.* And so much for this second Engagement.

A third Engagement is the Engagement of an *Office*, which still lies upon him, and requires of him all mercifulnesse and graciousnesse towards sinners that doe come unto him. And therefore whilst he continues in that place, and invested with that Office, (as hee for ever, ever doth) his heart must needs continue full of tendernesse and bowels. Now that Office is the Office of his *Priest-hood*; which this Text mentions; as the foundation of our Encouragement to come *boldly to the Throne of grace for grace and mercy.* — *seeing we have a great High [Priest] entred into the Heavens.*

Two things I am to shew, to make up this Demonstration.

First, that this office of High-Priest hood is an office erected wholly for the shewing of grace and mercie.

And secondly, that this office doth therefore lay upon Christ a duty to be in all his dispensations full of grace and mercie; and therefore his heart remains most certainly suited and framed thereunto.

For the first. The office of High-Priest hood is altogether an office of grace: And I may call it the *Pardon office* set up and erected by God in heaven; and Christ, he is appointed the *Lord and Master* of it. And as his *Kingly office* is an office of power and dominion, and his *Propheticall office* an office of knowledge and wisdom; so his *Priestly office* is an office of grace and mercie. The High-Priests office did properly deale in nothing else. If there had not been a *Mercie-seat* in the Holy of Holies, the High-Priest had not at all been appointed to have gone into it. It was Mercie, and Reconciliation, and Atonement for sinners, that he was to treat about, and so to officiate for at the *Mercie-seat*; He had had other-  
wise

wife no worke, nor any thing to doe when hee should come into the most holy place. Now this was but a typicall allusion unto this office of Christs in heaven. And therefore the Apostle (in the Text) when he speaks of this our High-Priests being entred into heaven, he makes mention of a *Throne of Grace*, and this in answer to that in the Type both of the High-Priest of old, and of the *Mercie-seat* in the Holy of Holies. And further to second this, the Apostle goes on to open that very Type, and to apply it unto Christ, unto this very purpose which we have now in hand, in the very next words to my Text, *Chap. 5. 1, 2, 3. verses*; in which he gives a full description of an *High-Priest*, and all the *properties* and requisites that were to be in him, together with the eminent and principall *end* that that office was ordained for. Now the great and essentiall *qualifications* there specified, that were to be in a High-Priest, are *Mercie* and *Grace*, and the *ends* for which he is there said to be ordained, are works of *Mercie* and *Grace*. And besides what the words in their single standing doe hold



hold forth to this purpose ; observe that they come in to backe and confirme this Exhortation in the Text, wherein hee had set forth CHRIST as an *High-Priest* touched with the feeling of *Infirmities* ; and that therefore wee should come with boldnesse for *Grace* and *Mercy* : for every *High-Priest* ( sayes hee ) taken from among *Men* is ordained for *Men* in things pertaining to God : that hee may offer both *Gifts* and *Sacrifices* for Sinne. One who can have compassion, &c. So that these words are a confirmation of what hee had before in this my Text spoken ; and doe set out Christ the Substance , in his *Grace* and *Mercifulnesse*, under *Aaron* and his *Sons* the shadows, for the comfort of Believers.

Now first, for the ends for which those *High-Priests* were appointed, they speake all nothing but *Grace* and *Mercy* unto Sinners ; it is said, hee was one ordained [ for *Men*, ] to offer both *Gifts* and *Sacrifices* for Sinnes. There is both the *Finis cuius*, the end for whom, and the *Finis cui*, the end for which hee was ordained.

1. For whom, Hee was ordained for

men,

men, that is, for mens cause, and for their good : Had it not beene for the salvation of men, God had never made Christ such a Priest ; and if so, then hee is wholly to employ all his interest and power for them, for whose cause hee was ordained a Priest, and that in all things that are betwene God and them. Hee is to transact τὰ πρὸς τὸ Θεόν, (as the words are) all things that are to be done by us towards God or for us with God ; hee is to take up all our quarrels with God, and to mediate a reconciliation betwene us and him ; Hee is to procure us all favour from God, and to doe all that which God would have done for our salvation. And that hee might doe this willingly, kindly, and naturally for us, as every High-Priest was taken from among Men ; so was CHRIST, that hee might be a Priest of our owne kinde, and so be more kinde unto us, then the nature of an Angel could have beene. And how much this conduceth to his being a mercifull High-Priest, I shall shew anon.

2. The end for which every High-Priest was ordained, shewes this. He was to offer Gifts and Sacrifices for sins: 1. Sacri-

S

fices

But it  
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gs, done  
by us to  
ward God  
for us  
to God

Christ

*fices for finnes*, to pacifie Gods Wrath against sinne, and 2. *Gifts* to procure his favour. You know the Apostle in the foregoing words had mentioned *Grace* and *Mercy*, and encouraged us to come with boldness unto this High-Priest for both; and answerably to encourage us the more, hee sayes, the High-Priest by his Office was to offer for both; *Gifts* for to procure all *Grace*, and *Sacrifices* for to procure all *Mercy* for us, in respect of our *sinnes*. Thus you see the end which hee is ordained for, are all matter of *Grace* and *Mercy*, and so of Encouragement unto Man for the obtaining of both, *ver. 1.*

3. The *qualification* that was required in a High-Priest, was that hee should bee *one that could have compassion*, &c. and this is set forth, *verse 2.* Hee that was High-Priest was not chosen into that Office for his deepe wisdom, great power, or exact holiness; but for the *Mercy* and *Compassion* that was in him. That is it which is here made the speciall (and therefore the onely mentioned) property in an High Priest, *as such*; and the speciall and essentiall qualification that was in-

inwardly and internally to constitute him and fit him for that Office : as Gods appointment did outwardly and externally, as *verse 4.* hath it. And the word [*δυναμει*]. [*that can, or is able,*] imports an inward faculty, a spirit, a disposition, a heart that knowes how to be compassionate. And it is the same word that the Apostle had before used, to expresse Christs Heart by, even in the words of the Text [*δυναμει συμπάσσαις*] that is, [*Who can be touched with the feeling of our infirmities.*] And hee had also used it of him afore that in the point of Mercy, *Chapter 2. 18.* [*δυναμι, &c.*] [*he is able*] to succour, &c. which is not meant of any external power ( which wee usually call *Ability* ) but of an internal touch in his Will ; Hee hath an *Heart able* to forgive, and to afford helpe.

Now therefore if this be so essentiall a property to an High-Priest *as such* ; then it is in Christ, most eminently. And as Christ had not bin fit to have bin Gods King, if hee had not had all power and strength in him, which is essentiall to constitute him a King ; so nor to have bene Gods High-Priest, if hee had not

*Gifts* had such an heart for mercifulnesse; yea,  
 and no longer to have beene a Priest,  
 then hee should continue to have such a  
 heart. Even as that which internally qua-  
 lifies a Minister for the Ministry is his  
 gifts, which if hee loseth, hee is no longer  
 to be in that Office: Or as reason makes  
 a Man a Man, which if hee loseth he be-  
 comes a beast: Thus no longer should  
 Christ continue to be a Priest, then hee  
 hath an heart that can have compassion,  
 (as this second verse hath it.) And the  
 word which we translate [*to have com-  
 passion*] is exceeding emphaticall, and  
 the force of it observable; it is in the  
 Originall [*μετενοησέν*] and signifies  
 [*to have compassion according to every  
 ones measure and proportion*] Hee had  
 said of Christ in the words of my text,  
 that he was touched with the feeling of our  
 infirmities, or that, hee had a suffering  
 with us in all our evils: and this word  
 also here used imports a suffering: But  
 then, some greatly distressed Soules  
 might question thus; though hee pi-  
 ties mee, and is affected, yet my misery  
 and sinnes being great, will he take  
 them in to the full, lay them to heart  
 to pity mee according to the greatnesse  
 of

of them ? To meete with this thought therefore, and to prevent even this objection about Christs pity, the Apostle sets him out by what was the duty of the High-Priest who was his shadow ; that hee is one that *can have compassion according to the measure of every ones distresse* ; and one that considers every circumstance in it, and will accordingly afford his pity and helpe, and if it bee great, hee hath a great fellow-feeling of it, for hee is a great High-Priest : Thy misery can never exceede his mercy. The word here used comes from [μετρίαν] a measure, and [πάσιν] to suffer. And that it is the Apostles scope to hold this forth in this word, is evident by what followes, for he on purpose makes mention of those severall degrees, proportions and ranks of sinners under the old Law, who were capable of Mercy and Compassion, *who can have compassion* (sayes he) *on the* [ignorant,] *and on them that are* [out of the way.] In the old Law you may read of severall degrees and kinds of sins, for which God appointed or measured out differing and proportionable Sacrifices. So for sinnes of ignorance there was one kinde of Sacrifice, *Levit. 4.*

verse 2. & 5. and another for sinnes against knowledge ; or such as were wittingly committed, Chapter 6. verse 2, 3. compared with verse 6. Now when any sinner came to the High-Priest to make atonement for him, the Priest was wisely to consider the kinde and proportion of his sinne ; as whether it were a sinne of meere ignorance, or whether it were against knowledge, and accordingly hee was to proportion a Sacrifice, and to mediate for him : And so hee did μετριοπα-  
*deumpity him according to measure, or according to reason or discretion, ( as in the Margent it is varied. )* And therefore the Apostle here mentions both the ignorant, ( that is, those that sinne out of meere ignorance ) and *them that are gone out of the way*, namely, by wilfull and witting iniquity. And so by this property that was to be in the High-Priest, doth hee here set forth Christ. As the measure of any Mans neede and distresse is from sinne and misery, accordingly is hee affected towards him. And as wee have sinnes of severall sizes, accordingly hath hee mercies, and puts forth a mediation proportionable ; whether they be ignorances, or sinnes of daily incurſion,  
 or



or else sins more grosse and presumptuous. And therefore let neither of them discourage any from comming unto Christ for grace and mercy.

So that (for the closure of this) here is both the *qualification* disposing him for his Office, a *mercifull compassionate-nesse*; and here are the ends of this Office, even to deale mercifully with all sorts of sinners according to the proportion and measure of their Sinnes and Miseries. From each of which doe arise these Collaries which make up the demonstration in hand as the conclusion: 1. That hee is no longer fit for this place, then hee continues to be of a gracious disposition, and one that *can have compassion*. 2. that hee can no longer be *faithfull* in the discharge of this Office, (according to the ends for which it was appointed) then hee shewes all Grace and Mercy, unto them that come unto his Throne of Grace for it.

And that is the second thing which I at first propounded; that this Office did lay a *duty* upon him to have *compassion*: And it necessarily followes from the former. And answerably to confirme this, we have both these two brought to our

hands is one place together ( and which is a parallel place to this last interpreted ) it is *Heb. 2. 17.* [ *That hee might bee a mercifull and a faithfull High Priest, &c.* ] Hee is at once here said to be both *mercifull* and *Faithfull* : And both are attributed to him , in respect of this High-Priests Office, [ *Faithfull* [ *High-Priest* : ] and that as it is to be executed in Heaven, after the dayes of the flesh ended. For the Apostle giving the reason of it, and shewing what it is that fits him to be such an High-Priest, addes, *verse 18.* [ *In that himselfe [ hath ] suffered :* ] so that it relates to the time after his sufferings ended. Now in that hee is said to bee [ *mercifull*, ] this relates to that internall disposition of his heart , ( before spoken of ) qualifying him for this Office; and in that he is said to be [ *Faithfull*, ] that respects his execution of it; he is faithfull in the discharge of the duty which that place lays on him.

So then, this goes further then the former , for it shewes that to exercise mercy is the duty of his place, and that, if hee will be *faithfull*, hee must be *mercifull*. For *faithfulness* in any Office, imports an exact performance of something

thing appointed by him, who designes one to that Office, and that as a duty : and that this is a true description of *faithfulness*, and also that this *faithfulness* so described is in Christ, wee have at once implied, in that which immediately follows in the beginning of the 3. Chap. ver. 3. *Who was* (sayes the Apostle, going on to speake of Christ) *faithfull to him that appointed him, as Moses also was faithfull in all his house* : wee have the same thing as expressly spoken in that fore-quoted place, *Heb. 5.* (in the next words to those wee even now opened,) *ver. 3. And by reason hereof [ hee ought ] to offer for sins* : — he speakes it of Christs Type, the Hgh-Priest, ( as the former also he had done ) But thereby to shew that it is Christs duty also to mediate for all that come to him, *Hee ought to do it.* Now then to enforce this consideration. for the help of our faith herein; If this Office doth by Gods appointment thus bind him to it, and if it be the duty of his place, then certainly hee will performe it most exactly, for else hee doth not doe his duty. And our comfort may be, that his *faithfulness* lyes in being mercifull ; therefore ( you see ) they are both here

joyned together. Every one is to doe the proper duty of his place, and exactly to see to that. And therefore the Apostle *Rom. 12.* exhorting to the discharge of the duties of each Office in the Church, *ver. 7.* hee sayes, *Let him that hath a Ministry committed to him, wait on his Ministry;* and (among others) if his place of Ministration be to *shew Mercy*, (as *ver. 8.*) (which was an Office in the Church, upon which lyed the care of the *Poore and Sick*) hee is to doe it with *cheerfulness*. And so sayes Christ of himselfe, *Esay 61. 1, 2.* *The Spirit of the Lord is upon mee, to binde up the broken hearted, to open the Prison doores to them that are bound, (to visit and relieve them) and to Preach good tidings to the meeke.* Such kind of soules are they that hee hath the charge of. Hee is the great *Shepherd and Bishop of Soules*, *1 Pet. 2. ult.* and the *sick*, and the *broken*, they are his *Sheepe*, his charge, his *Diocess*, as *Ezekiel* hath it, *Chap. 34. 16.* And to tend such as these, hee lookes for ever upon it as his duty, as his owne expression upon the like occasion importeth, in *John 10. 16.* *Other sheepe I have, (sayes Christ) them I [must] bring &c.* Observe how hee puts

puts a [*μὲν δὲ*] an [*I must*] upon it; looking at it as his cury, strictly laid upon him by his place of being a Shepherd, And the proper ~~day~~ of his place being to shew mercy, hee doth it with cheerfulnesse, (as the Apostle speakes :) For Mercy makes one doe what they doe, with cheerfulnesse. And Christ, as hee is the Bishop, so the Διδικον<sup>ος</sup>, the Deacon also, (for hee beares all Offices to his Church) as of the Circumcision, so of the uncircumcision also: so hee is called, Rom. 15.8. And these Offices of High-Priest, Shepherd, Bishop, &c. hee hath still in Heaven; for hee continues a Priest for ever, Heb.7.24.

Now therefore to conclude this Head: Never feare that Christs great advancement in Heaven, should any whit alter his disposition; for this his very advancement engageth him the more. For although hee be entred into the Heavens; yet consider withall that it is here added, [to be an High-Priest] there; and so long, feare not: for his place it selfe will call for Mercy from him unto them that treat with him about it. And although in the Heavens he be advanced far above all Principalities and Powers; yet still his High-

High-Priesthood goes with him , and accompanies him : For *such an High-Priest became us , as was higher then the Heavens, Heb. 7. 26.* And further, though hee sits at Gods right Hand , and on his Fathers Throne, yet that Throne it is a *Throne of Grace*, ( as the Text hath it ) upon which hee sits. And as the *Mercy-seate* in the Type was in the farthest and highest thing in the Holy of Holies ; so the *Throne of Grace* ( which is an infinite encouragement unto us ) is the highest seat in Heaven. So that if Christ will have, and keepe the greatest place in Heaven, the highest preferment that Heaven it selfe can bestow upon him, it engageth him unto grace and mercy. The highest honour there hath this attribute of *Grace* annexed to it in its very title [ *A Throne of Grace :* ] And as *Selomon* sayes, *A Kings Throne is established by righteousnesse*, it continues firme by it ; so is Christs Throne by *Grace*. *Grace* was both the first founder of his Throne, or his raiser of it, and also it is the establisher of it.

First, it is the *Founder* of it ; For the reason why God did set him up in that place, was, because hee had more grace and mercy in his heart, then all the creatures

creatures had, or could be capable of. All Favorites are usually raised for something that is eminent in them, either beauty, pleasantnesse of wit, State. policie, or the like. Now if you aske what moved God to advance Christ to this high throne, it was his grace: So *Psal. 45. 3.* [*Grace*] is poured into thy lips, (and so dwells much more in his heart) [*Therefore*] God hath blessed thee: (so it followes:) namely, with all those glories in Heaven (which are Gods blessing to his Sonne.)

And then secondly, Grace is the upholder of his Throne: so *verse 4.* of the aforesaid *Psal. 45.* In thy majesty—prosper thou; as well because of meeknesse, as of righteousness, and also because of Truth; that is, the word of truth, the Gospell of our salvation, (as *Paul* exgetically expoundeth it, *Ephes. 1. 13.*) These are the pillars and supporters of his throne and majesty: And there are two of them, you see, that are of grace, (meeknesse, and the Gospell of our salvation) unto one of justnesse, or righteousness; and yet that one is for us too. And these establish Christs Throne: So it followes *verse 6.* Thy Throne O God is for ever and ever: And



And you know who applyes this unto Christ, *Heb. 1. 8.* Feare not then when as meeknesse supports his majesty, and grace his throne; and when as he holds his place by shewing these. And thus much from that office that is laid upon Christ as he is a Priest.

A fourth engagement, which added to the former, may mightily help our faith it this, is, his *owne interest*; both in that our salvation is the purchase of his bloud, and also that his owne joy, comfort, happinesse, and glory are encreased and enlarged by his shewing grace and mercie, in pardoning, relieving, and comforting his members here on earth, under all their infirmities. So that, besides the obligation of an office undertaken by him for us, there is the addition of a mighty interest of his owne, coincident therewith, to fixe his heart unto *faithfulnesse* for us, in all that doth concerne us. We see that Advocates and atturneys who plead for others, although that they have no share in the estate for which they plead, no title to, or interest therein; yet when they have undertaken a Clients Cause, (if honest,) how diligent will they be to promote and carry it for that their

their Client, simply because it is their office, and the duty of their place; and yet they have but a very small Fee given them, in comparison of that estate which oft times they follow suit about: How much more would their diligence be whetted, if the Lands and Estates they sue for, were their owne, or a purchase of theirs for their wives joynture, or childrens portions? Now such is the pardoning of our sinnes, the salvation of our soules, and the comforting of our hearts unto Christ; these are the purchase of Christs bloud, and whilst he is exercised in promoting these, he doth good to his owne child and Sponse, &c. which is in effect a doing good unto himselfe. Yea, to doe these, bringeth in to himselfe more comfort and glory, then it procures to them. And therefore the Apostle in the beginning of the following Chapter, (namely, Heb. 3.) sayes, that Christ is engaged to faithfulness in the execution of his office, not as a meere servant onely, who is betrusted by his Master, but as an owner, who hath an interest of possession in the things committed to his care, and a revenue from these: So verse 5. *Moses*  
verily

verily (sayes hee) was faithfull as a servant in Gods house; but Christ as a Sonne over his owne house, (that is, as an Heire of all) whose house (or family) are Wee, (sayes the Apostle,) *verse 6.* If a Physitian for his fac will be faithfull, although hee bee a stranger; much more will he be so if hee bee Father to the patient, (so as his owne life and comfort are bound up in that of the childs) or when much of his estate and commings in are from the life of the party unto whom hee ministers physick: In such a case they shall bee sure to want for no care and cost, and to lack no Cordials that will comfort them, no meanes that will cure them, and keepe them healthfull, and no fit diet that may nourish and strengthen them. As the care of that Prince of the Eunuchs, in the fist of *Daniel*, was, to have those children committed to his charge, to eat and drinke of the best, because that on their lookes and good liking his place depended: Now so God hath ordered it, even for an everlasting obligation of Christs heart unto us, that his giving grace, mercy, and comfort to us, is one great part of his glory, and of the revenue of his  
happi-

happinesse in Heaven, an of his inheritance there.

1. To explaine how this may be, consider, That the Humane nature of Christ in Heaven hath a double capacity of glory, happinesse, and delight ; One in that neere fellowship and communion with his Father, and the other Persons, through his personall Union with the Godhead. Which joy of his in this fellowship, Christ himselve speakes of, *Psalme 16. ver. ult.* as to be enjoyned by him, *In thy presence is [fulnesse of joy,] and at thy right hand are pleasures for evermore.* And this is a constant and settled fulnesse of pleasure ; such as admits not any addition or diminution, but is alwayes one and the same, and absolute and entire in it selfe ; and of it selfe alone sufficient for the Sonne of God, and Heire of all things to live upon, though hee should have had no other commings in of joy and delight from any creature. And this is his naturall inheritance.

But God hath bestowed upon him another capacity of glory, and a revenue of pleasure to come in another way ; and (answerably) another *fulnesse*, namely,

ly from his Church and Spouse, which is his Body. Thus *Ephes. 1.* when the Apostle had spoke the highest things of Christs personall advancement in Heaven that could be uttered, as of his *sitting downe at Gods right hand far above all principalities and powers, &c. ver. 20, 21.* yet *ver. 22.* hee addes this unto all, *And gave him to bee an Head to the Church, which is the Body, the [fulnesse] of him who filled all in all.* So that although hee of himselfe personally bee so full, (the fulnesse of the God-head dwelling in him) that hee overflowses to the filling all things; yet hee is pleased to account (and it is so in the reality) his Church and the salvation of it to bee another fulnesse unto him, super-added unto the former. As Sonne of God hee is compleat, and that of himselfe; but as an Head, he yet hath another additionall fulnesse of joy from the good and happinesse of his members. And as all pleasure is the companion, and the result of action; so this ariseth unto him, from his exercising acts of grace, and from his continually doing good unto, and for those his members; or (as the Apostle expresseth it) from his filling them with all mercy, grace,

grace, comfort and felicity ; himsele becoming yet more *full*, by filling them ; and this is his inheritance also, as that other was. So as a double inheritance Christ hath to live upon ; one personall and due unto him (as hee is the Sonne of God) the first moment of his Incarnation, ere hee had wrought any one piece of worke towards our salvation : Another acquitted, purchased, and merited by his having performed that great service and obedience : And certainly, besides the glory of his person, there is the glory of his office, of Mediatorship ; and of Headship of his Church ; And though he is never so full of himselfe, yet he despiseth not this part of his revenue that comes in from below. Thus much for explication.

Now secondly, for the confirmation and making up the demonstration in hand. This superadded glory and happinesse of Christ is enlarged and encreased, still as his members come to have the purchase of his death more and more laid forth upon them : So as when their sinnes are pardoned, their hearts more sanctified, and their spirits comforted, then comes Hee to see  
the

the fruit of his labour, and is comforted thereby, for he is the more glorified by it: yea he is much more pleased and rejoiced in this, then themselves can be. And this must needs keepe up in his heart his care and love unto his children here below, to water and refresh them *every moment*, (as *Isaiah* speaks, *Chap. 37* 3.) For in thus putting forth acts of grace and favour, and in doing good unto them, he doth but good unto himselfe; which is the surest engagement in the world. And therefore the Apostle exhorts men to love their wives, upon this ground, that in so doing, they *love themselves*; (*Ephes. 5. 28. So ought men to love their wives, as their owne bodies: Hee that loveth his wife, loveth himselfe:*) so strict and neere is that relation. Now the same doth hold true of Christ in his loving his Church. And therefore in the same place, the love of Christ unto his Church, is held forth as the patterne and exemplar of ours, so *ver. 25. [Even as Christ also loved the Church]* And so it may well bee argued thence by comparing the one speech with the other, that Christ in loving his Church doth but love himselfe; and then the more love and grace



grace he shews unto the Members of that his Body, the more he shews love unto himselfe. And accordingly it is further added there, *ver. 27.* that he daily *Washeth and cleanseth his Church,* (that is, both from the guilt and power of sinne) *that hee might present it to [himselfe] a glorious Church, not having spot or wrinkle, &c.* Observe, it is to *[himselfe.]* So that all he doth for his members is for himselfe, as truly, yea more fully then for them; and his share of glory out of theirs is greater then theirs, by how much the glory of the cause is greater then *that* of the effect. And thus indeede the Scripture speakes of it: as whilst it calls the Saints the *glory of Christ*: So 2 Cor. 8. 23. And Christ, in *John 17. 13.* and *ver. 22, 23.* sayes, that he is *glorified in them.* And *Psalme 45.* where Christ is set forth as *Solomon* in all his royalty and majesty; yet *ver. 11.* hee is said *greatly to desire or delight* in the beauty of his *Queene*: that is, the graces of the Saints; and that not with an ordinary delight, but he *greatly desires*; his desire is encreased as her beauty is: For that is there brought in as a motive unto her to be more holy and  
con-

conformed unto him, to *encline her eare,*  
and *forsake her Fathers house,* ver. 10. [So]  
*shall the King greatly desire thy beauty.*  
Christ hath a beauty that pleaseth him,  
as well as we have, though of another  
kind; and therefore ceaseth not till hee  
hath got out every spot and wrinkle out of  
his Spouses face, (as we heard the Apo-  
stle speak even now) so to present her glo-  
rious unto himselfe; that is, delightfull  
and pleasing in his eye. And suitable un-  
to this, (to confirme us yet more in it)  
Christ in that Sermon which was his  
solemn fare-well before his going to hea-  
ven, assures his Disciples that his heart  
would be so far from being weaned from  
them, that his joy wou'd still be in them,  
to see them prosper and bring forth fruit;  
so *John 15:9, 10, 11.* where his scope is to  
assure them of the continuance of his love  
unto them when he should be gone; so  
*ver. 9, 10, 11.* *As my Father hath loved me,*  
*so have I loved you. Continue in my love,*  
*&c.* As if he had said, Feare not you my  
love, nor the continuance of it in my ab-  
sence; but looke you to doe your duty,  
&c. And to give them assurance of this,  
he further tells them, that even when he  
is in heaven, in the greatest fulnesse of  
pleasure

pleasure at Gods right hand, yet even then his joy will be in them, and in their well doing; so ver. 11. *These things have I spoken unto you that my joy may remaine in you, and that your joy may bee full.* Hee speakes just like a Father that is taking his leave of his children, and comforting them at his departure, and giving them good counsell, to take good courses when hee is gone from them, to keepe his Commandements, and to love one another, so ver. 10. and 12. and backs it with this motive, so shall my joy remaine in you, (it is as Fathers use to speak) and it will be for your good too, your joy will bee also full. To open which words a little, the word [*remain*] used concerning their *abiding in his love*, and his joy *abiding in them*, is used in reference to the continuing of both these towards them in Heaven. And when Christ sayes, *That my joy may remain in you*, it is as if he had said, that I may even in Heaven have cause to rejoyce in you, when I shall heare and know of you, that you agree and are loving each to other, and keepe my Commandments. The joy which he there calls *His joy*, [*My*] joy is not to be understood *Objective*, of *Their* joy

joy in Him, as the object of it : but *Subjective*, of the joy that should be in himselfe, and which he should have in them. So *Augustine* long since interpreted it. *Quodnam* (sayes he) *est illud gaudium Christi [in nobis,] nisi quod ille dignatur gaudere [de nobis ?]* what is Christs joy in us, but that which he vouchsafeth to have of and for us ? And it is evident by this, that otherwise if it were their joy which he meant in that first sentence, then that other that follows, [*And your joy shall be full*] were a Tautologie. He speaks therefore of his joy and theirs, as of two distinct things: and both together were the greatest motives that could be given to encourage and quicken his Disciples in obedience. Now take an estimate of Christs heart herein, from those two holy Apostles *Paul* and *John*, who were smaller resemblances of this in Christ. What (next to immediate communion with Christ himselfe) was the greatest joy they had to live upon in this world, but onely the fruit of their Ministry appearing in the graces both of the lives and hearts of such as they had begotten unto Christ ? See how *Paul* utters himselfe, *1 Thes. 2. 19.*  
What

*What is our hope, ( sayes hee ) or joy, or crowne of rejoycing ? Yee are our glory and our joy, verse 20. And in the third Epistle of JOHN, verse. 3. John sayes the like, that hee greatly rejoyceth of that good testimony hee had heard of Gains: For ( sayes hee ) I have no greater joy then to heare that my Children walke in the truth; verse 4. Now what were Paul and John but instruments by whom they believed and were begotten ? and not on whom: Neither of these were crucified for them; nor were these Children of theirs the Travaile of their soules: How much more then unto Christ, ( whose interest in us and our welfare is so infinitely much greater ) must his Members be his joy and his Crowne ? And to see them to come in to him for grace and mercy, and to walke in truth, rejoyceth him much more; for hee thereby sees of the Travaile of his Soule, and so is satisfied. Certainly what Solomon sayes of Parents, Prov. 10. 1. that a wise Sonne makes a glad Father, &c. is much more true of Christ. Holinesse, and Fruitfulnesse, and Comfortablenesse in our spirits while wee are here below, doe make glad the Heart of CHRIST our*

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ever.

*everlasting Father.* Himselfe hath said it, I beseech you believe him, and carry yourselves accordingly. And if part of his joy arise from hence, that we thrive and doe well; then doubt not of the continuance of his affections : for love unto himselfe will continue them towards us, and a readinesse also to embrace and receive them when they come for grace and mercy.

There is a fift Engagement, which his very having our nature, ( which hee still weares in Heaven ) and which the end or intention which God had in ordaining Christs assuming it doe put upon him for ever : For one great end and project of that personall union of our nature unto the Godhead in the second person for ever, was, that hee might be a *mercifull High-Priest*. So that as his *Office* layes it as a duty upon him, so his becomming a *Man*, qualifies him for that Office, and the performance of it, ( and so may afford a farther demonstration of the point in hand. ) This we finde both to have been a *requisite* in our High-Priest, to qualifie him the better for mercy and bowels; and also one of those great *ends* which God had in that assumption of our nature.

First, a *requisite*, on purpose to make him

him the more *mercifull*. So *Heb. 5.* ( the place even now insisted on, when yet this primary qualification I then passed over, and reserved unto this mention ) it is said, *Every High-Priest [ taken from among Men ] is ordained for Men ( and that, to this end ) that so hee might be one that can have compassion : namely, with a pity that is naturall and kindly ; such as a Man beares to one of his own kinde : For otherwise the Angels would have made higher and greater High-Priests then one of our nature ; but then they would not have pitied Men, as men doe their brethren, of the same kind and nature with them.*

And secondly, this was also *G O D S* end and intention in ordaining *CHRISTS* assumption of our nature, which that other place before cited, ( namely, *Heb. 2. 16, 17.* ) holds forth ; *Verily hee tooke not on him the nature of Angels, but the seed of Abraham : That is, an humane nature, and that made too of the same stuffe that ours is of, and it behoved him to be made like us in all things, [ that ] he might be a mercifull High-Priest, &c. ἵνα ἐλπίμων γίνηται ] To the end he might become, or be made mercifull.*



But was not the Sonne of God as mercifull (may some say) without the taking of our nature, as afterwards when hee had assumed it? Or is his mercy thereby made larger then of it selfe it should have been, had hee not tooke the humane nature on him?

I answer, Yes, he is as mercifull, but yet

1. Hereby is held forth an evident demonstration (and the greatest one that could have beene given unto men) of the everlasting continuance of Gods mercies unto men: by this ~~that~~ God is for everlasting become a man; and so wee thereby assured, that hee will be mercifull unto men, who are of his owne Nature, and that for ever: For as his Union with our nature is for everlasting; so thereby is sealed up to us the continuation of these his mercies, to be for everlasting: So that hee can, and will no more cease to be mercifull to men, then himselfe can now cease to be a man, which can never be. And this was the end of that assumption.

But secondly, that was not all: His taking our nature not onely addes unto our Faith, but some way or other even

to his being mercifull. Therefore it is said, [ *That hee might be made mercifull, &c.* ] That is, mercifull in such a way, as otherwise God of himselfe alone had never beene ; namely, even [ *as a man.* ] So that this Union of both natures, *God and Man*, was projected by God to make up the rarest compound of grace and mercy in the result of it, that ever could have beene ; and thereby fully fitted and accommodated to the healing and saving of our soules. The greatnesse of that mercy that was in God, that contributes the stock and treasury of those mercies to be bestowed on us : and unto the greatnesse of these mercies nothing is, or could be added, by the humane nature assumed, but rather, Christs Manhood had all his largenesse of mercy from the Deity : So that had hee not had the mercies of God to enlarge his heart towards us, he could never have held out to have for ever beene mercifull unto us. But then, this humane nature assumed, *that addes a new way* of being mercifull : It assimilates all these mercies, and makes them the mercies of a *Man* : it makes them humane mercies, and so gives a Naturalnesse and Kindlinesse unto them to our capacities.

So that God doth now in as kindly and as naturall a way pity us, who are flesh of his flesh and bone of his bone, as a Man pities a man : Thereby to encourage us to come to him, and to be familiar with God, and treat with him for grace and mercy, as a man would doe with a Man ; as knowing, that in that man Christ J. sus (whom we believe upon) God dwels, and his mercies work in and through his heart in an humane way.

I will no longer insist upon this notion now, because I shall have occasion to touch upon it again, and adde unto it under that next third generall Head, of shewing the *way how* Christs heart is affected towards sinners : Onely take wee notice, what comfort this must afford unto our faith, that Christ must cease to be a man, if he continue not to be mercifull ; seeing the very plot of his becomming a man, was, that he might be mercifull unto us, and that in a way so familiar to our apprehensions, as our owne hearts give the experience of the like, which otherwise ( as God ) he was not capable of. And adde but this bold word to it, though a true one ) that hee may now as soone cease to be God, as to be a man. The humane

humane nature (after he had once assumed it) being raised up to all the naturall rights of the Son of God ; whereof one (and that now made naturall to him,) is to continue for ever united ; And he may as soon cease to be either, <sup>not</sup> as to be ready to shew mercy. <sup>n</sup> So that not only the scope of CHRIST'S Office, but also the intencion of his assuming our nature, doth lay a farther engagement upon him, and that more strong then any, or then all the former.

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# THE HEART OF CHRIST in Heaven, *Towards sinners on Earth.*

## III. PART.

HEB. 4. 15.

*For we have not an High-Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.*

### § I.

*Some generalls to cleare how this is to be understood, That CHRIST'S Heart is touched with the feeling of our infirmities, together with the way how our infirmities come be to feelingly let into his Heart.*

**H**AVING thus given such full and ample Demonstrations of the Tenderesse and Sameness of Christs Heart unto us now hee is in Heaven, with that which it was whilst hee was here on Earth; and those

those, both *extrinsecall* ( in the *first part* ) and *Intrinsecall* ( in the *second* ) I now come to that last head which I propounded in the opening of these words, namely, the *way* and *manner* of Christs being affected with *pity* unto us, both how it is to be understood by us, and also how such affections come to be let into his heart, and therein to worke these bowels of compassion unto us. This in the beginning of the *Second Part* I propounded to be handled, as being necessary both for the opening and clearing the words of the Text ( which mainly hold forth this ) as also for the clearing of the thing it selfe, the point in hand. For (as I there shewed) these words come in by way of preoccupation or prevention of an objection, as if his state now in Heaven were not capable of such affections as shou'd tenderly move him to pity and commiserate, hee being now glorified both in Soule and Body. Which thought, because it was apt to arise in all mens mindes, the Apostle therefore fore-stalls it, both by affirming the contrary, [ *We have not an High Priest that can not be touched, &c.* ] that is, he both can be (or, is capable of it) and likewise is touched notwithstanding all his glory; as also by

his annexing the reason of it, or shewing the way how it comes to passe, in that *in all points he was tempted like as we are.*

Now in handling and opening these, (which is a matter full of difficulty) I shall with all warinesse proceede to the discovery of what manner of affection in Christ this is, and that by these steps and degrees.

1. This affection of compassion, or his being *touch'd with the feeling of our infirmities*, is not wholly to be understood in a metaphoricall or a similitudinary sense, as those speeches used of God in the Old Testament are to be understood, when *bowels of compassion* are attributed unto him, and his *bowels* are said to be *rowled together*; or as when as it is said of God, that he *repented*, and was *afflicted in all his peoples afflictions*. All which expressions were spoken of God, (as we all know) but meerly *καὶ ὡς ἄνθρωποι*, after the manner of Men: so to convey and represent to our apprehensions, by what affections use to be in Parents or Friends in such and such cases, (which provoke them unto such and such actions) that like effects proceede from God towards us when hee sees us in distresse. And so they



they are spoken rather *per modum Effectus*, then *Affectus*, rather by way of like *Effect*, which God produceth, then by way of such Affection in Gods heart, which is not capable of any such passions as these are. Now towards the right understanding of this, the first thing which I affirm is, that (barely) in such a sense as this, that which is here spoken of Christ, <sup>first</sup> is not to be understood; and my reason for it is grounded upon these two things put together: First, that this affection of his towards us here spoken of, is manifestly meant of his *humane nature*, and not of his Godhead onely, for it is spoken of that nature wherein he once was tempted as wee now are. *Humane* So expressly in the next words, which can be meant of no other then his humane nature.

And 2. that those kind of expressions which were used of God before the Assumption of our nature, onely in a way of metaphor and similitude (*after the manner of Men*) should in no further, or more reall and proper sense be spoken of Christ and his humane nature now assumed, and when hee is a man as truly and properly as wee are, I cannot imagine; when I consider and remember that which I last insisted

on, that one end of Christs taking an humane nature, was, *that hee might be a [mercifull] High Priest for ever*; in such a way, as hee being God alone, could not have beene. I confesse I have often wondered at that expression there used, *Heb. 2.*

" *He took the seed of Abraham, that he might be made a mercifull High Priest*, which at

" the first reading, sounded, as if God had been made more mercifull by taking our nature. But this solved the wonder, that this assumption added a new way of

" Gods being mercifull: By means of which it may now be said, ( for the comfort and reliefe of our faith ) that God is tru'y and really mercifull, *as a man*. And the consideration of this, contributes this to the

*part* clearing of the thing in hand, that whereas God of himselfe was so blessed and perfect, that his blessednesse could not have beene touched with the least feeling of our infirmities; neither was he in himselfe capable of any such affection of pity, or compassion; *Hee is not as a man that he should pitty or repent, &c.* Hee can indeed do that for us in our distresse, which

" a man that pitties us useth to doe: but the affections and bowels themselves hee is not capable of. Hence therefore amongst other

other ends of assuming mans nature, this fell in before God as one, that God might thereby become loving and mercifull unto men, as one man is to another. And so, that what before was but *improperly* spoken and by way of *Metaphor* and similitude in the Old Testament, so to convey it to our apprehensions, might be truly attributed unto him in the reality; *reality* that God might bee for ever said to bee *compassionate as a man*, and to be touched with the feeling of our infirmities as a man: and thus by this happy union of both Nations, the language of the Old Testament uttered onely in a figure, becomes verified and fulfilled in the truth of it, as in all other things the shadowes of it were in Christ fulfilled. And this is the first step towards the understanding of what is here said of Christ, taken from this comparison with the like attributed unto God himselfe.

A second and further step to let in our understanding to the apprehension of this, is by the like further comparison to bee made with the Angels, and those affections of love and pittie that are certainly found in them. In comparison of which, these affections of Christs humane nature

nature, (though glorified) must needs be far more like to ours, even more tender, and more humane : For in that *Heb. 2.* it is expressly said, *He therefore took not the nature of the Angels, that he might bee a mercifull High-Priest.* Part of the intendment of those words is to shew and give the reason, not onely why he tooke our nature under fraile flesh, (though that the Apostle mentions, *ver. 14*) but why an humane nature for the substance of it, and not the nature of Angels : Because in his affections of mercy he would for ever come neerer to us, and have such affections, and of the same kinde with ours. Whereas otherwise in other respects, an Angell would have beene an higher and more glorious High-Priest then a man.

Now the Angels being fellow servants with us (as the Angell called himselfe, *Rev. 22. 9.*) they have affections towards us more assimilated unto ours then God hath ; and so are more capable of such impressions from our miseries, then God is. Although they be *Spirits*, yet they partake of something analogicall, or resembling and answering to those affections of pity, & griefe, &c. which are in us. And indeed, so far as these affections are seated in our soules,

soules, and not drencht in the passions of the body, (unto which our soules are united) they are the very same kinde of affections in us, that are in them. Hence the *same lusts* that are in *men*, are said to be in *devils*, *John 8. 44.* and therefore the *devils* also are said to *fear & tremble*, &c. And so (oppositely) the same affections that are in men, so farre as they are spirituall, and the spirit or soule is the seat of them, they must needs bee found in the good Angels. But Christ having an humane nature, the same for substance that ours is, consisting both of soule and body, although through glory made *spirituall*, yet not become a *Spirit*. (*A spirit hath not flesh and bones as yee see me have*, sayes Christ of himselfe, after his Resurrection, *Luk 24. 39.*) therefore he must needs have affections towards us, yet more like to these of ours then those are which the Angels have. So then by these two steps we have gained these two things, That even in Christs humane nature, (though glorified) affections of pity and compassion are true and reall, and not metaphorically attributed to him as they are unto God; and also more neere and like unto ours here then those in the Angells are; even  
affections

affections proper to mans nature, and truly humane. And these he should have had, although his humane nature had from the very assumption of it beene as glorious as it is now in heaven.

But now thirdly, adde this (further) that God so ordered it, that before Christ should cloathe this his humane nature with that glory hee hath in heaven, and put this glory upon it, hee should first take it as cloathed with all our infirmities, even the very same that doe cleave unto us, and should live in this world as wee doe for many yeeres. And during that time, God prepared for him all sorts of afflictions and miseries to run through, which wee our selves doe here meet withall, and which this world affords; and all that time hee was acquainted with, and inured unto all the like sorrowes that wee are: and God left him to that infirmity and tenderesse of spirit, to take in all distresses as deeply (without sinne) as any of us, and to exercise the very same affections under all these distresses that wee at any time doe finde stirring in our hearts: And this God thus ordered, on purpose thereby to fit him, and to frame his heart (when hee should be in glory) unto

unto such affections as these, spoken of in the Text. And this both this Text suggests to be Gods end in it, as also that fore mentioned place *Hebr. 2. 13. For as much as wee* (namely, his members) *are partakers of flesh and blood,* (which phrase *blood* doth ever note out the frailties of mans nature, as *1 Cor. 15. 50. &c.*) *hee himselfe tooke part of the same, — that he might be a mercifull High-Priest, &c. verse 17.* And then the Apostle gives this reason of it, *ver. 18. [For in that himselfe hath suffered, being tempted, hee is able (this Ability is (as was before interpreted) the having an heart fitted and enabled, out of experience, to pitty and) to succour them that are tempted.]* The meaning of which is, that it was not the bare taking of an humane nature (if glorious from the first) that would thus fully have fitted him to be affectionately pittifull out of experience, (though (as was said) the knowledge of our miseries taken in thereby, would have made him truly and really affectionate towards us, with affections humane and proper to man; and so the neerer and liker ours then what are in the Angels themselves, or then are attributed to God, when he is said to pitty us) but further, his taking  
our



our nature at first cloathed with frailties, and living in this world as we ; This hath forever fitted his heart by experience to be in our very hearts and bosoms ; & not only or barely to know the distresse, and as a man to be affected with an humane affection to one of his kinde ; but experimentally remembring the like in himself once. And this likewise the Text suggests as the way whereby our distresses are let into his heart the more feelingly, now he is in heaven. *We have not an High Priest that cannot be touched with the feeling of our infirmities, [but was in all points tempted like as we are, yet without sinne.]* And the more to comfort us herein, observe how fully and universally the Apostle speaks of Christ having been tempted here below. First, for the *matter* of them, or the severall sorts of temptations, he sayes he was tempted *καὶ πάντα* in all points, or things of any kinde, wherewith we are exercised. Secondly, for the *manner*, (hee addes that too) *καὶ ὁμοίοντα*, like as we are. His heart having beene just so affected, so wounded, pierced and distressed, in all such tryalls as ours use to be, onely *without sinne*. God (on purpose) left all his affections to their full tenderness,

nesse, and quicknesse of sense of evill. So that Christ tooke to heart all that befell him as deeply as might be; he slighted no crosse either from God or men, but had and felt the utmost load of it. Yea his heart was made more tender in all sorts of affections then any of ours, (even as it was in love and pity) and this made him *a man of sorrows*; and that more then any other man was, or shall be.

Now therefore, to explicate the way how our miseries are let into his heart, and come to stir up such kindly affections of pity and compassion in him, it is not hard to conceive from what hath now beene said, and from what the Text doth further hint unto us.

1. The understanding and knowledge of that humane nature hath notice and cognisance of all the occurrences that befall his members here. And for this the Text is cleare: For the Apostle speaks this for our encouragement, That *Christ is toucht with the feeling of our infirmities*. Which could not be a reliefe unto us, if it supposed not this, that he particularly and distinctly knew them; And if not all as well as some, we should want reliefe in all, as not knowing which he knew, and  
which

which not. And the Apostle affirms this of his humane nature, (as was said) for he speaks of that nature that was tempted here below. And therefore the Lambe that was slaine, and so the man Christ Iesus, is Revel. 5. 6. said to have seven eyes, as well as seven horns; which seven eyes are the seven spirits sent forth into all the earth. His eyes of providence (through his anointing with the Holy Ghost,) are in all corners of the world, and view all the things that are done under the Sunne; in like manner hee is there said to have seven

ye *eyeshornes*, for power, as seven eyes for knowledge; and both are defined to be seven to shew the perfection of both in their extent reaching unto all things: So that as all power in heaven and earth is committed unto him, as Son of Man, (as the Scripture speaks) so all knowledge is given him of all things done in heaven and earth, & this as Son of Man too: his knowledge & power being of equall extent. He is the Son as well in respect of knowledge as of Righteousnesse, and there is nothing hid from his light and beames, which do pierce the darkest corners of the hearts of the sons of men: He knows the *foxes* (as Solomon expresseth it) and distresses of their hearts.

hearts. Like as a looking glasse made into the form of a round globe, and hung in the midst of a room, takes in all the species of things done or that are therein at once; so doth the enlarged understanding of Christs humane nature, take in the affaires of this world, (which he is appointed to govern:) especially the miseries of his members; and this at once.

2. His humane nature thus knowing all, [*I know thy workes, thy labour, and thy patience, &c. Rev. 22.*] He therewithall hath an act of memory, and recalls how himselfe was once affected, and how distressed whilst on earth, under the same or the like miseries: For the memory of things here below remains still with him, as with all spirits in either of those two other worlds, heaven or hel, [*Son, remember that thou in thy life time receivedst thy good things, and Lazarus evil, &c.*] sayes Abraham to the soul of Dives in hell, Luke 16. 25. [*Remember me when thou comest into thy Kingdoms*] said the good thief to Christ: And Revel. 1. *I am hee* (sayes Christ) *that was dead, and am alive*: He remembers his death still, and the sufferings of it; and as he remembers it, to put his Father in minde thereof, so he remembers

members it also, to affect his owne heart with what wee feelee: And his memory presenting the impression of the like now afresh unto him, how it was once with him; hence he comes feelingly and experimentally to know how it is now with us, and so affects himselfe therewith: as *Dido* in *Virgil*, *Haud ignara mali miseria succurrere disco*: Having experience of the like miseries, (though a *Queene* now) I know how to succour those that are therein: As God said to the *Israelites* when they should be possessed of *Canaan* their owne land, *Exod. 23. 9.* *Ye know the heart of strangers, seeing ye were strangers, &c.* and therefore doth command them to pittie Strangers, and to use them well upon that motive: So may it be said of *CHRIST*, that he doth know the hearts of his child: on in misery, seeing himselfe was once under the like. Or as the Apostle exhorts the *Hebrews*, *Heb. 13. 3.* *Remember them that are in bonds, as bound with them, and them that suffer adversity, as being your selves [in the body,] and so ere you dye, may come to suffer the like.* So *Christ*, the *Head* of the body, (which is the fountaine of all sense, and feeling in the body) doth remember them that are bound and in adversity, ha-  
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ving himselfe been *once in the body*; and so he experimentally compassionates them. And this is a further thing then the former: We have gained this further, That Christ hath not onely such affections as are reall and proper to an humane nature, but such affections as are stirred up in him, from experience of the like by himselfe once tasted in a frail nature like unto ours. And thus much for the *way* of letting in all our miseries into Christs heart now, so as to strike and affect it with them.

### §. II.

*A more particular disquisition What manner of affection this is: The seat thereof, whether in his spirit, or soule onely. or the whole humane nature. Some Cautions added.*

**B**UT concerning this Affection it selfe of pity and compassion, fellow feeling, and sympathy or *suffering with*, (as the Text calls it) which is the product, result or thing produced in his heart by these: there still remaines another thing more particularly to bee enquired into; namely, *What manner of affection this is.*

For

For that such an affection is stirred up in him, besides and beyond a bare act of knowledge, or remembrance how once it was with himsele, is evident by what we finde in the Text. The Apostle sayes, not onely that he remembers how himsele was tempted with the like infirmities that we are, (though that be necessarily supposed) but that hee is struck and *tougt with the feeling of our infirmities*; to the producing of which, this act of remembrance doth but subserve. And he tels us, Christ is *able*, and his heart is capable of thus being toucht. And the word [*συμπαθήσαι*] is a deep word signifying to *suffer with us*, untill we are relieved. And this affection thus stirred up, is it which moveth him so cordially to help us.

Now concerning this affection, (as here thus expressed) how far it extends, and how deepe it may reach, I thinke no man in this life can fathome. If *Cor Regis, the heart of a King be inscrutable*, (as Solomon speaks) the heart of the King of Kings now in glory is much more. I will not take upon me to *intrude into things which I have not seen*, but shall endeavour to speak safely, and therefore warily, so far as the light of Scripture and right reason shall warrant my way.



I shall set it forth three wayes :

- § 1. *Negatively.*
- § 2. *Positively.*
- § 3. *Privatively.*

1. *Negatively* : It is certain that this affection of sympathie or fellow-feeling in Christ is not in all things such a kinde of affection as was in him *in the dayes of his flesh*. Which is cleare by what the Apostle speakes of him and of his affections then, *Heb. 5. 7. Who in the dayes of his flesh when he had offered up prayers and supplications with strong cryes and teares, was heard in that which he feared.* Where we see his converse and state of life here below ; to be called by way of difference and distinction from what it is now in heaven [*The dayes of the flesh* :] By [*flesh*] meaning not the substance of the humane nature, for he retaines that still, but the fraile quality of subjection to mortality, or passibility. So [*Flesh*] is usually taken ; as when *all flesh* is said to be grasse : It is spoken of mans nature, in respect to its being subject to a fading, wearing and decay, by outward casualties, or inward passions. So in this Epistle, *Ch. 2. 14. For as much as the children (we his brethren) did partake of flesh and bloud,*  
V (thar

(that is, the frailties of mans nature) *he himselfe also tooke part of the same.* And accordingly the Apostle instanceth in the following words of that 14. *verse*, as in *death*, (which in the *dayes* of his *flesh* Christ was subject to) so also in such fraile passions and affections as did worke a suffering in him, and a wearing and wasting of his spirits; such as passionate sorrow, joyned with *strong cries* and *teares*, (both which he mentioneth) and also *feare*, (in those words) [*He was heard in that which hee feared.*] Now these *dayes* of his *flesh* being over and past, (for this was only (as sayes the Apostle) *in the dayes of his flesh*) hence therefore all such concomitant passionate overflowings of *sorrow*, *feare*, &c. are ceased therewith, and he is now no way capable of them, or subject to them.

Yet (2.) *Positively*, why may it not bee affirmed that for substance the same kinde of affections of pittie and compassion, that wrought in his whole man both body and soule, when hee was here, works still in him now hee is in heaven? (If this Position bee allayed with those due cautions and considerations which presently I shall annexe) For, if for substance the same *flesh* and *blood*, and animal

mall spirits remaine and have their use ; (for though Christ in *Luke 24.29.* mentioned only his having *flesh* and *bones* after his resurrection, unto *Thomas* and the other Disciples, because two alone were to be the object of his Touch and Feeling ; yet *Blood* and *Spirits* are included in that *flesh*, for it is *caro vitalis, living flesh*, and therefore hath *Blood* and *Spirits* that flow and move in it,) then why not the same affections also? and those not stirring onely and meereley in the soule, but working in the body also, unto which that soule is joyned, and so, remaining really humane affections? The use of bloud and spirits is, as to nourish, (which end is now ceased) so to affect the heart and bowels by their motion to and fro, when the soule is affected. And why this use of them should not remaine, (and if not this, wee can conceive no other) I know not. Neither why this affection should bee onely restrained to his spirit or soule, and his corporeall powers not bee supposed to communicate and partake in them. That so, as hee is a true man, and the same man that he was, both in body as well as in soule, (for else it had not been a true Resurrection) so hee hath still the very

same true humane affections in them both: and such, as whereof the body is the seat (and instrument) as well as the soule. And seeing this whole man both body and soul was tempted, and that (as the Text sayes) he is *touch'd with a feeling* in that nature which is tempted, it must therefore be in the whole man, both body and soule. Therefore when as we reade of the *wrath of the Lamb*, as *Revel. 6. 16.* (namely, against his enemies) as here, of his pity and compassion (towards his friends and members) why should this be attributed only to his Deity, (which is not capable of wrath) or to his soule and spirit onely? And why may it not be thought he is truly angry as a man, in his whole man, and so with such a wrath as his body is affected with, as well as that he is wrathfull in his soule onely; seeing he hath taken up our whole nature, on purpose to subserve his Divine nature in all the executions of it?

But now, how far (in our apprehensions of this) we are to cut off the weaknesse and frailty of such affections as in the dayes of his flesh was in them, and how exactly to difference those which Christ had here, and those which he hath in Heaven,

Heaven, therein lyes the difficulty ; and I can speak but little unto it. —

Yet first, this we may lay down as an undoubted Maxime, That so farre, or in what sense his Body it selfe is made *spirituall*, ( as it is called, 1 Cor. 15. 44. ) so farre, and in that sense all such affection as thus working in his Body are made *spirituall*; and that in an opposition to that fleshly and fraile way of their working here. But then, as his Body is made *spirituall*, not *Spirit*, ( *spirituall* in respect of power, and likenesse to a Spirit, not in respect of substance or nature ) so these affections of pity and compassion doe worke not onely in his *Spirit* or Soule, but in his Body too, as their seat and instrument, though in a more spirituall way of working, and more like to that of Spirits then those in a fleshly fraile body are. They are not wholly spirituall in this sense ; that the soule is the sole subject of them, and that it drawes up all such workings into it selfe, so that *that* should be the difference between his affections now, and in the dayes of his flesh. Men are not to conceive, as if his body were turned into such a substance as the Sun is of, for the sou'e ( as

through a case of glasse) to shine gloriously in only, but further it is united to the soule, to be *acted* by it, (though immediately,) for the soul to produce operations in it. And it is called *spirituall*, not that it remains not a body, but because it remains not such a body; but is so framed to the soule, that both it selfe and all the operations of all the powers in it, are immediately and entirely at the arbitrary *imperium* and dominion of the soule; and that as the soule is pleased to use it, and to sway it and move it even as immediately & as nimbly, (and without any clog or impediment) as an Angell moves it selfe, or as the soule *acteth* it selfe. So that this may perhaps be one difference, that these affections so far as in the body of Christ, doe not affect his soule, (as here they did, though as then under the command of Grace and Reason, to keepe their motions from being inordinate or sinfull) but further, the soul being now too strong for them, doth at its owne arbitrement raise them, and as entirely and immediately stir them as it doth it selfe.

Hence 2. these affections of pity and sympathie so stirred up by himselfe, though they move his bowels, and affect his bodily

dily heart as they did here ; yet they doe not afflict and perturbe him in the least, nor become they a burthen and a load unto his spirit, so as to make him sorrowfull, or heavy, (as in this life here his pity unto *Lazarus* made him, and as his distresses at last, that made him sorrowfull unto death.) So that, as in their rise, so in their effect, they utterly differ from what they were here below. And the reason of this is, because his Body, and the bloud and spirits thereof, (the instruments of affecting him) are now altogether impassible ; namely, in this sense, that they are not capable of the least alteration tending to any hurt whatever : And so, his body is not subject to any griefe, nor his spirits to any wast, decay or expence. They may, and doe subserve the soule in its affections, as they did whilst hee was here ; but this, meerly by a locall motion, moving to and fro in the veyns and arteries, to affect the heart and bowels, without the least diminution or impaire to themselves, or detriment to him : And thus it comes to passe, that though this Bloud and spirits doe stir up the same affections in his heart and bowels, which here they did, yet not, (as then) with the



least perturbation in himselfe, or inconvenience unto himselfe : But as in this life hee was troubled and grieved [ without sin ] or in ordinacie ; so now when he is in Heaven he pitties and compassionates *without* the least mixture or tang of disquietment and perturbation ( which yet necessarily accompanied his affections whilst he was here, because of the frailty in which his body and spirits were framed : ) His perfection *destroyes* not his affections, but onely *corrects* and amends the imperfection of them. *Passiones perfectissimas* to be now in him, the best of Schoolmen do acknowledge.

*His perfection*

3. All naturall affections that have not in them *Indecentiam status*, something unbecomming that state and condition of glory wherein Christ is, both Schoolmen and other Divines doe acknowledge to be in him. *Humana affectiones quae naturales sunt, neque cum probro vel peccato conjunctae, sed omni ex parte rationi subduntur; demique ab iis conditionibus liberantur quae vel animo, vel corpori aliquo modo officiant, Beatis nequaquam repugnare censenda sunt.* Those affections which  
 "are naturall to man, and have no adha-  
 "sion of sine or shame unto them, but are  
 "wholly

"wholly governed by reason, and lastly  
 "are exempt from such effects as may *exempt*  
 "any way hurt either the Soule or the  
 "Body, there is no ground to thinke that  
 "such affections may not well stand  
 "with the state of soules in blisse, sayes  
*Justinian* upon this place. Now if wee  
 consider it, Christ his very *state* in glory  
 is such, as it becomes him to have such  
 humane affections of pity and compassion  
 in his whole man; so far as to quicken and  
 provoke him to our help and succour: not  
 such as to make him *a man of sorrows* in  
 himselfe againe, (that were uncomely, nay  
 incompatible to him) but such as should  
 make him *a man of succors* unto us, which is  
 his Office. To this end it is to be remem-  
 bred, that Christ in Heaven is to be con-  
 sidered, not personally onely as in him-  
 selfe made happy in his Father; but with-  
 all in his relations and in his offices as an  
*head* unto us; and in that relation he now  
 sits there, as 1 *Ephes.* 21. 22. (and the  
 head is the seat of all the senses for the  
 good of the Body; and therefore most  
 sensible of any other part,) Wherefore  
 because his members unto whom hee bares  
 this relation, are still under sinne and mi-  
 sery, the more it is no way uncomely

for him in that estate, to have affections suitable to this his relation. If his state of glory had been wholly ordained for his ~~owne~~ personall happinesse, then indeed there had been no use of such affections to remaine in him; his relation to us being one part and ingredient of his glory; therefore they are most proper for him: yea, it were uncomely if he had them not. Neither are they a weaknesse in him, as so considered; but rather part of his *strength* (as the Apostle calls them) [*δυναμεις*] And although such affections might in one respect bee thought an imperfection; yet in another respect, (namely, his relation to us, and office for us) they are his perfection. As he is our Head, (which he is as he is a man) it is his glory to be truly and really (even as a man) sensible of all our miseries; Yea it were his imperfection if he were not.

And 4. let me adde this for our comfort, that though all such affections as are any way a burthen to his spirit, or noxious to his body, be not now compatible to him; and though that passionate frailty and infirmity which did help him here to pittie and relieve men in misery, out of a suffering hurtfull to himselfe; though these

these be cut off: yet in those workings of affections and bowels, which hee hath now, (which for substance are the same) there is (instead of that passionate frailty) a greater capaciousnesse, vastnesse, and also quicknesse in his affections now in heaven, so to make up a compensation; and so no lesse effectuell to stir and quicken him to relieve us, then those former affections did. For it is certaine, that as his knowledge was enlarged upon his entering into glory; so his humane affections of love and pittie are enlarged in solidity, strength, and reality, (as true conjugall love useth to be, though more passionate haply at first.) They are not lesse now, but are onely made more spirituall. And as *Solomon* here was at large in bounty and royalty, as in knowledges; so Christs affections of love are as large as his Knowledge or his Power: They are all of a like extent and measure. So far as Gods intention to shew mercy doth reach, (and who knows the end of those riches?) so far doth Christs disposition to bestow it. *Eph. 3. 19. The love of Christ, God-man, passeth knowledge.* It hath not lost, or beene diminished by his going to heaven. Though God in his nature bee  
more

more mercifull then Christs humane nature ; yet the *act* and exercise of Christs affections is as large as Gods purposes and decrees of mercy are. And all those large affections and mercies are become humane mercies ; the mercies of a Man unto Men.

3. Privatively. If these affections of Christs Heart be not suffering and afflict-  
ing affections ; yet wee may by way of *Privation* expresse this of them, that there is a lesse fulnesse of joy and comfore in Christs Heart, whilst he sees us in misery and under infirmities, comparatively to what will be when we are presented to him free of them all.

To cleare this, I must recall (and I shall but recall) that Distinction, I made ( in the 4. Demonstrations. Sect. 2. Part. 2. ) of a double capacity of Glory, or a double fulnesse of Joy which Christ is ordained to have : The one Naturall, and so due unto his person as in himselfe alone considered ; The other Additionall, and arising from the compleated happinesse and glory of his whole Church, ( where- with mystically hee is one. ) So in *Eph. 1. ult.* although hee by reason of his personall fulnesse is there said to *fill all in all* yet

yet as hee is an *Head*, in relation to his Church as his body (as in the verses before he is spoken of) Thus the perfection of this his bodies beatitude, it is reciprocally called *his fulnesse*; and therefore untill he hath filled them with all happinesse, and delivered them from all misery, himselfe remains under some kinde of imperfection, and answerably his affections also (which are suited to this his relation,) have some want and imperfection in them, whilst they lie under misery, in comparison of what his heart shal have when they receive their fulnesse. We may warrantably say Christ shal be more glad then, ( and is now ) as his children are grown up from under their infirmities, and as they doe become more obedient and comfortable in their spirits; so *Joh. 15. 10, 11.* I shall adde some illustration to this by this similitude ( which though it hold not in all things, yet it will hold forth some shadow of it ) The *spirits of just Men*, departed, are said to be *perfect*; *Heb. 12.* yee because they have bodies unto which they have a relation, and unto which they are ordained to be united, they in this respect may be said to be imperfect, till these bodies be re-united and glorified with

with them, which will adde a further fulnesse to them. Thus in some analogy it stands between Christ Personall, and Christ Mystically considered. Although Christ in his own *Person* be compleat in happinesse; yet in relation to his members he is imperfect, and so accordingly hath affections suited unto this his relation: which is no derogation from him at all. The Scripture therefore attributes some affections to him which have an imperfection joyned with them; and those to be in him, untill the day of judgment. Thus *Expectation* and *Desire* ( which are but imperfect affections in comparison to that joy which is in the full fruition of what was expected or desired ) are attributed to him, as he is man, untill the day of Judgement. Thus *Heb. 10. 12, 13.* *Hee is said to sit in Heaven, expecting till his enemies be made his Footstool.* The destruction of which enemies will adde to the manifestative glory of his Kingdome. Now as that will adde to the fulnesse of his greatnesse; so the compleat salvation of his Members will adde to the compleatnesse of his Glory. And as the expectation of his enemies ruine may be said to be an imperfect affection in comparison of the triumph that one day hee shall have



have over them : so his joy which hee now hath in his Spouse, is but imperfect in comparison of that which shall fill his heart at the great day of Marriage. And accordingly the Scripture calls the accomplishment of these his designs a *satisfaction*, so *Isai.* 63. 11. *He shall see of the travaile of his soule and be satisfied*, which argues desires to be in him, lying under a want of something in the end to be obtained : onely we must take in this withall, that Jesus Christ indeed knowes and sees the very time when this his fulnesse through the exaltation of his members up to himselfe shall be compleated, and when he shall trample upon the necks of all his and their enemies ; He *sees their day a coming*, ( as the Psalmist hath it, ) which alleviates and detracts something from this imperfection, that he should thus *expect or tarry*.

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§. III.

*This Scruple satisfied: How his heart can be feelingly touched with our Sins, ( our greatest infirmities ) seeing he was tempted [ without sin. ]*

**T**Here remains one great unsatisfaction to be removed, which cannot but  
of

of it selfe arise in every good heart. You told us ( may they say ) that by [*infirmities*] *sin*s were meant, and that the Apostles scope was to encourage us against them also, ( and they are indeede the greatest discomforts and discouragements of all other ) Now against them, this which the Apostle here speakes affordeth us but little, seeing CHRIST knowes not how experimentally to pity us therein, for *he knowes no sinne* : Yea, the Apostle himselfe doth here except it, *Hee was tempted in all things, [ yet without sinne. ]* It may comfort us indeede, that Christ doth and will pity us in all other infirmities, because hee himselfe was subject to the like ; but hee never knew what it was to be under sinne, and vexed with a lust ( as I am, ) and how shall I relieve my selfe against that ; by what the Apostle here speakes of him ? I shall endeavour to give some satisfaction and reliefe in this, by these following considerations.

First, The Apostle puts in indeede, that *he was tempted*, [*yet without sinne*, ] and it was well for us that hee was thus without sinne, for we had not beene a fit Priest to have saved us else : so H.

25. *Such an High Priest became us as was separated from sinners, innocent, &c.* Yet for your reliefe withall, consider, that he came as neere in that point as might be, [*he was tempted in all things*] so sayes the Text, though *without sinne* on his part; yet tempted to all sin, so far as to be afflicted in those temptations, and to see the misery of those that are tempted, and to know how to pity them in all such temptations. Even as in taking our nature, in his birth, hee came as neere as could be, without being tainted with originall sinne, as namely, by taking the very same matter to have his body made of that all ours are made of, &c. So in the point of actuall sinne also he suffered himselfe to be tempted as far as might be, so as to keepe himselfe pure. Hee suffered all experiments to be tryed upon him by Satan, even as a man who hath taken a strong antidote, suffers conclusions to be tryed on him by a Mountebank. And indeed because hee was thus tempted by Satan unto sin, therefore it is on purpose added, [*yes without sinne,*] And it is as if he had said, sin never stained him, though he was outwardly tempted to it. He was temped to all sorts of sins by Satan, for those

those three temptations in the Wildernesse were the heads of all sorts of temptations, ( as Interpreters upon the Gospell doe shew. )

Then secondly, To fit him to pittie us in case of sinne, he was vext with the filth and power of sin in others whom he conversed with, more then any of us with sin in our selves. His *righteous soule was vexed* with it, as *Lots* righteous soule is said to have been with the impure conversation of the Sodomites. He *endured the contradictions of sins* against himself, *Heb. 12. 3. the reproaches of them that reproached thee,* (that is, upon his God) *fell upon me, Rom. 15. 3.* It was spoken by the Psalmist of Christ, and so is quoted of him by the Apostle: that is, every sin went to his heart. So as in this, there is but this difference betwixt him and us, that the regenerate part in us is vexed with sinne in our selves, and that as our own sinne; but his heart with sin in others onely: yet so, as his vexation was the greater, by how much his soule was more righteous then ours which makes it up; yea, in that he sustained the persons of the Elect, the sins which he saw them commit, troubled him, as if they had beene his own. The word here translated, *Temp-*  
*ted,*

*ted*, is read by some [*πεπνευμνον*] that is, *vexed*.

Yea, and Thirdly, to helpe this also, it may be said of Christ whilst hee was here below, that in the same sense or manner wherein he *bore our sicknesse*, *Mat. 8. 17.* ( who yet was never personally tainted with any disease ) in the same sense or manner he may be said to have borne our sins, namely thus, Christ when hee came to an elect child of his that was sick, whom he healed; his manner was, first by a sympathy and pity to afflict himselfe with their sicknesse, as if it had beene his own: Thus at his raising of *Lazarus*, it is said that hee *groaned in spirit*, &c. and so by the merit of taking the Disease upon himselfe, through a fellow-feeling of it, he tooke it off from them, being for them afflicted, as if he himselfe had beene sick. And this seemes to be the best interpretation that I have met with of that difficult place in *Mat. 8. 16, 17.* where it is said, *He healed all that were sick, that it might be fulfilled which was spoken by Isaiah the Prophet, saying, Himselfe tooke our infirmities, [ and bare our Sicknesse. ]* Now in the like way or manner unto this, of bearing our sicknesses, hee might beare  
our

our sins too, for he being one with us, and to answer for all our sins, therefore when he saw any of his own to sin, he was affected with it, as if it had been his own. And thus is that about the power of sin made up and satisfied.

And fourthly, as for the guilt of sinne, and the temptations from it, he knowes more of that then any one of us. Hee tasted the bitterneffe of that, in the imputation of it, more deeply then wee can, and of the Cup of his Fathers wrath for it, and so is able experimentally to pity a heart wounded with it, and struggling under such temptations. He knowes full well the heart of one in his own sense forsaken by God, seeing himselfe left it when he cryed out, *My God my God, why hast thou forsaken me?*

#### Uses of all.

1. **T**Hus that which hath been said may afford us the strongest consolations and encouragements against our finnes of any other consideration whatsoever, and may give us the greatest assurance of their being removed off from us, that may be: for,

1. Christ himself suffers (as it were) at least

least is affected under them, as his enemies, which therefore he will be sure to remove, for his own quiet sake. His heart would not be quiet, but that he knows they shall be removed. As God sayes in the Prophet, so may Christ say much more, My Bowels are troubled for him, I remember him still. Jer.

31.10.

2. There is comfort concerning such infirmities, in that your very sins move him to pity more then to anger. This Text is plain for it, for he suffers with us under our infirmities, and by infirmities are meant sins, as well as was other miseries (as was proved) whilst therefore you look on them as infirmities, as God here lookes upon them, and speakes of them in his own) and as your disease, and complain to Christ of them, and do cry out, O miserable man that I am, who shall deliver me? so long feare not. Christ he takes part with you, and is so far from being provoked against you, as all his anger is turned upon your sin to ruine it; yea his pity is increased the more towards you, even as the heart of a father is to a child that hath some loathsome Disease, or as one is to a member of his body that hath the Leprosie, he hates not the member, for it is his flesh, but the Disease, and that provokes him to  
pitty



pitty the part affected the more. *What shall not make for us, when our sins that are both against Christ and us, shall be turned as motives to him, to pity us the more? The object of pity is one in misery whom we love; and the greater the misery is, the more is the pity, when the party is beloved. Now of all miseries sin is the greatest; and whilst your selves look at it as such, Christ will look upon it as such only also in you: And he loving your persons and hating only the sin; his hatred shall all fall, and that only upon the sin to free you of it by its ruine and destruction, but his bowels shall be the more drawn out to you; and this as much when you lie under sin, as under any other affliction. Therefore fear not. What shall separate us from Christs love?*

*What ever tryall, or temptation, or misery we are under, we may comfort our selves with this, that Christ was once under the same, or some one like unto it, which may comfort us in these three differing respects that follow, by considering*

1. *That we are thereby but conformed to his example, for he was tempted in all, and this may be no small comfort to us.*

2. *We may look to that particular instance of Christs being under the like, as a meriting cause*

cause to procure and purchase succour for us under the same now, and so in that respect may yet further comfort our selves.  
And

3. His having once born the like, may relieve us in this, that therefore he experientially knows the misery and distresse of such a condition, and so is yet further moved, and quickned thereby to help us.

As the Doctrine delivered is a comfort, so the greatest motive against sin; and perswasive unto obedience, to consider that Christs heart if it be not afflicted with, (and how far it may suffer with us we know not) yet for certain hath lesse joy in us, as we are more or lesse sinfull, or obedient. You know not by sinning what blowes you give the Heart of Christ: If no more but that his joy is the lesse in you, it should move you, as it useth to do those that are ingenuous. And take this as one incentive to obedience, that if he retain the same heart and minde for mercy towards you which he had here on Earth: Then to answer his love, endeavour you to have the same heart towards him on Earth, which you hope to have in Heaven; and as you daily pray, Thy Will bee done on Earth as it is in Heaven.

*In all miseries and distresses you may be sure to know where to have a friend to help and pity you, even in Heaven, Christ; one whose Nature, Office, Interest, Relation, all, do engage him to your succour; you will finde Men, even friends, to be oftentimes unto you unreasonable, and their bowels in many cases shut up towards you. Well, say to them all, If you will not pity me, Choose, I know one that will, one in Heaven; whose heart is touched with the feeling of all my infirmities, and I will go and beseech my selfe to him. Come boldly (says the Text,) μετὰ παρηγορίας, even with open mouth, to lay open your complaints and you shall finde grace and mercy to helpe in time of neede. Men love to see themselves pittied by friends, though they cannot helpe them: Christ can and will do both.*

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FINIS.

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